

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

JUNE, 1881.

MISSIONARY CONFERENCE.

THE Standing Committee of the Board of Managers make the following announcement with respect to the Missionary Conference to be held in the CITY OF ROCHESTER, on the 31st of May, and on the 1st and 2d of June, 1881.

Place of Meeting: St. Luke's Church.

Tuesday, May 31st, 7:45 P. M. Evening Prayer, with Sermon by the Rev. C. George Currie, D.D., Rector of St. Luke's Church, Philadelphia. [The Rev. Dr. Currie has kindly consented to take the place of Bishop Stevens, whose physical condition impelled him to withdraw from the engagement.]

Wednesday, June 1st, 9:30 A. M. The Holy Communion, with an Address by the Rt. Rev. Dr. Coxe, Bishop of the Diocese. Meeting for Informal Discussion immediately thereafter. 11 A. M., to 12:30 P. M. *General topic*—"Domestic Missions." 12:30 P. M., to 1:30 P. M. "Indian Missions," both to be opened by the Rev. Dr. Twing, Secretary of the Domestic Committee.

Wednesday, June 1st, 7:45 P. M. General Missionary Meeting. *Speakers*—The Rev. Cornelius B. Smith, Rector of St. James' Church, New York, the Rev. Henry C. Potter, D.D., Rector of Grace Church, New York, the Rev. William A. Matson, D.D., Rector of the Church of the Resurrection, Richmond Hill, L. I.

Thursday, June 2d. Meeting for Informal Discussion. 9:30 A. M., to 11 A. M. *General topic*—"Foreign Missions," opened by the Rev. Joshua Kimber, Secretary of the Foreign Committee, followed by the Rev. Samuel R. Fuller, Rector of Christ Church, Corning. (Appointed by the Bishop of Western New York.) 11 A. M., to 12 M. "The Mexican Branch of the Church," opened by the Rev. Abbott Brown, General Secretary of "The League," etc. 12 M., to 1 P. M. "Home Missions to Colored People," opened by the Rev. William M. Hughes, Rector of St. John's Church, Buffalo. (Appointed by the Bishop of Western New York.) NOTE.—If there be time, impromptu addresses upon the work in Greece and Haiti will be in order.

Thursday, June 2d, 7:45 P. M. General Missionary Meeting. *Speakers*—The Rev. Francis Lobdell, Rector of St. Andrew's Church (Harlem), New York, the Rev. William S. Langford, Rector of St. John's Church, Elizabeth, N. J., the Rev. John W. Brown, S.T.D., Rector of Trinity Church, Cleveland, Ohio.

The Bishop of the Diocese will preside.

At the Morning Meetings those present in the congregation, Clergymen and Laymen, who may be so disposed, are cordially invited to take part in the discussion.

NOAH HUNT SCHENCK, <i>Chairman</i> .	} <i>Committee.</i>
GEORGE LEEDS,	
J. LIVINGSTON REESE,	
HENRY P. BALDWIN,	
LEMUEL COFFIN,	
A. T. TWING,	
JOSHUA KIMBER,	
<i>Secretary,</i>	

HENRY ANSTICE, <i>Chairman</i> ,	} <i>Local Committee.</i>
WM. D'ORVILLE DOTY, <i>Secretary</i> ,	
ISRAEL FOOTE,	
JAMES H. DENNIS,	
D. M. DEWEY,	
T. C. MONTGOMERY,	
WM. B. DOUGLAS,	
GEO. H. HUMPHREY,	

THE TRENTON MISSIONARY CONFERENCE.

WANT of space compels us to be brief in giving account of the Meetings held in Trenton on the 27th and 28th of April, which were characterized by one who was present, as being "well worth while" in view of the number of representative persons who were reached. The programme was exactly carried out save that the Rev. Mr. Kimber was detained at home by a temporary indisposition.

Bishop Stevens' sermon was, by request, the same one that was preached at the anniversary service of the "Woman's Foreign Mission Association of Calvary Church," New York, during the last Epiphany season. The Foreign Committee have formally requested a copy of this sermon for publication, and the Bishop has consented to such use of the manuscript at a later day. All the appointed speakers were present in the chancel at this Service.

On Thursday morning, at Trinity Church, after the celebration of the Holy Communion, the greeting by the Bishop, and the first address by Dr. Twing, Dr. Garrison of Camden followed, who enchained the audience by his forcible arguments and eloquence exerted in the interest of Domestic Missions. Going back to the discovery of this continent, he found the spirit of missions in the very name of Columbus—*Christopher* the CHRIST bearer, and the earliest establishment of the Episcopal Church in a descendant of Americus Vespuccius. He traced the history of the Domestic Missions of this Church, by statistics, from its first life in the Colonies, and its subsequent career after being regularly organized in Convention. Passing to its future work he showed in most telling language that America is the meeting place of all nations, and that upon the American Church rests the responsibility of Christianizing these, on her own soil.

The afternoon session was opened by the Rev. Dr. Syle. His familiarity with China and Japan peculiarly fitted him for a deeply interesting presentation of what Foreign Missions in those countries were accomplishing. He referred to their early days and progress, spoke of the value of Medical Missions, and exhibited specimens of printed Chinese and Japanese literature.

Mexico was next presented by the Rev. Abbott Brown, just returned from that country. He spoke of the special fitness of America for Foreign as well as Domestic Missions, and of the great necessity of the former. He illustrated the vast importance of aiding the Church in Mexico, and presented many striking facts and incidents in connection with that field. The interest of the subject to the Conference was indicated by a number of questions put to him by those present, to which he publicly responded. These questions had to do with the relations of other Christian bodies in Mexico to the Church there, and with the forms of worship in use by that Church.

The General Missionary Meeting followed at 7:45 P. M., at St. Michael's Church, and was addressed by three speakers. The first of these, Rev. George R. VanDeWater, made an eloquent appeal in behalf of Foreign Missions, which he stated to be essential to the life of a church. The Rev. Samuel D. McConnell followed with a carefully elaborated argument for the Domestic Missions of this Church. The Rt. Rev. Dr. Starkey, Bishop of Northern New Jersey, closed with an earnest and affecting appeal for such Missionary consecration as is impelled by the love of CHRIST in the heart.

Hymns were sung at appropriate intervals throughout all the meetings. The Conference though not largely attended by the Laity, was important as a gathering of deeply interested Clergymen representing numerous Parishes within and without the Diocese, who must have greatly enjoyed the opportunity, and doubtless realized the refreshment resulting from so interesting an occasion.

On the following morning Miss Emery, Secretary of the Woman's Auxiliary, met the Churchwomen of Trenton in the Chapel connected with St. Michael's Church. This meeting passed off very pleasantly.

WHAT THE SYSTEMATIC OFFERING PLAN CAN DO.

TO THE REV. JOSHUA KIMBER,

Secretary for Foreign Missions:

REV. AND DEAR SIR:—I enclose herewith the sum of forty-five dollars and forty cents, the amount of the quarterly subscription of the Church of the Epiphany, Upper St. John's, Berkley, Diocese of South Carolina, for Domestic and Foreign Missions. The number of contributors is forty-nine.

I was not able to get the new plan working sooner; so had to begin with the March payment. I am satisfied that the plan is a good one and if faithfully worked, will accomplish great results. This charge had been without a Rector for some time previous to my coming, and had gotten out of the way of giving much to outside causes; but I believe this present system will induce them to give more freely than they have before. It is a small cure and most of the people are poor, but they have responded quite liberally to the Church's call, I think. I am certainly very well satisfied with their performances.

Yours in the common Faith,

F. G. SCOTT, Rector.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from April 1st, to May 1st, 1881.

* Lenten and Easter Offerings.

ALABAMA.		DELAWARE.	
Mobile—Bishop Wilmer's subscription, one-half.....	25 00	Wilmington—Mr. Horace Burr.....	10 00
Selma—R. M. Nelson's subscription.....	5 00	St. John's Church.....	42 96
	30 00		52 96
ALBANY.		EASTON.	
Albany—St. Peter's Church.....	278 32	Easton—Trinity Cathedral.....	10 00
Ballston Spa—Christ Church.....	29 95	Great Choptank Parish—St. John's Chapel... ..	3 75
Canton—Grace Church.....	10 42		
Greenville—Christ Church.....	1 00	FLORIDA.	
Hobart—St. Peter's Church.....	4 02	Fernandina—Rev. O. P. Thackara's subscrip- tion.....	13 75 5 00
Ilion—St. Augustine's Church.....	6 32		
Johnstown—St. John's Church.....	10 00	GEORGIA.	
Little Falls—Two Classes of Emmanuel Church S. S.*.....	10 00	Bishop Beckwith's subscription.....	20 00
Oak Hill—St. Paul's Church.....	2 00		
Salem—St. Paul's Church.....	12 40	ILLINOIS.	
Stockport—St. John the Evangelist.....	25 00	Chicago—Rev. C. W. Leffingwell, D.D.....	20 00
Troy—St. John's Church.....	607 00		
Walton—Christ Church.....	3 00	INDIANA.	
	1,000 43	Indianapolis—Bishop Talbot's subscription..	50 00
		Jeffersonville—St. Paul's Church S. S.*.....	10 70
			60 70
ARKANSAS.		IOWA.	
Batesville—St. Paul's Church.....	12 00	Clinton—St. John's Church S. S.*.....	12 40
		Lyons—Grace Church.....	20 75
CENTRAL NEW YORK.			33 15
Syracuse—Rev. H. R. Lockwood's subscription	12 00	KANSAS.	
Bishop Huntington's subscription.....	40 00	Lawrence—Trinity Church S. S.*.....	4 80
		Topeka—Bishop Vail, for Foreign Missions...	10 00
CENTRAL PENNSYLVANIA.		Grace Cathedral, Colored Missions, \$10.00;	
Harrisburg—St. Stephen's Church.....	50 00	Indian Missions, \$11.50.....	21 50
Paradise—Missionary Box 13,869.....	6 00		36 30
Pottsville—Trinity Church, Easter Collection.	25 75	KENTUCKY.	
South Bethlehem—Rev. Dr. C. Whitehead's subscription, one-quarter.....	5 00	Lexington—Christ Church.....	100 00
Whitehaven—St. Paul's Church, of which from *\$8.97.....	34 16	Louisville—Church of the Advent S. S.*.....	19 16
	120 91		
CONNECTICUT.		LONG ISLAND.	
Cheshire—"A friend to Missions".....	1 00	Brooklyn—Mr. Henry E. Pierrepont's sub- scription.....	100 00
East Haddam—St. Stephen's Church, "A Member".....	8 00	Islip—Emmanuel Church, Mr. Wm. Nicoll's subscription.....	25 00
Groton—S. S. of the Bishop Seabury Mission*	8 00		
New Haven—Archdeaconry, through Woman's Auxiliary.....	1 50	MAINE.	
Rev. Dr. E. Harwood's subscription.....	25 00	Ashland—Emmanuel Church, of which from S. S. \$1.09.....	3 00
Pomfret.....	500 00	Augusta—St. Mark's, of which Domestic, \$11- 35; Foreign, \$11.35.....	22 70
Windsor—Grace Church S. S.....	22 46	Eastport—Christ Church S. S., of which \$4.73*	25 00
Yalesville—St. John's Church, of which from S. S.,* \$6.47.....	12 87	Waterville—St. Mark's.....	6 62
	578 83		57 32

MARYLAND.			PITTSBURGH.	
Baltimore—Advent Mission S. S.*	40 54		Brownsville—Ladies' Missionary Society, Christ Church.....	25 00
Baltimore Co., Catonsville—St. Timothy's Church, of which S. S., \$10.....	38 56		Pittsburgh—Hon. Hill Burgwin's subscription West Brownsville—St. John's Church, "A Communicant".....	100 00
Bladensburg—St. Matthew's Parish, B. O. Lowndes.....	40 00			10 00
Montgomery Co., Mechanicsville—St. John's Church.....	2 90			135 00
St. Bartholomew's Church.....	6 10		QUINCY.	
MASSACHUSETTS.			Oscos—Grace Church, of which S. S., \$2 50....	9 00
Boston—Bishop Paddock, of which miscellaneous, "A Friend" \$30.....	128 10		Quincy—Bishop Burgess' subscription, Domestic, \$12.50; Foreign, \$12.50.....	25 00
Dorchester—St. Mary's S. S.,* \$14.02; Easter Offering, \$5.60; Mite Chests, \$20.29.....	80 00		Rock Island—Mr. W. Hoffman's subscription..	10 00
All Saints' Church S. S.*.....	42 91			44 00
Dedham—"Miss P. H.".....	2 65		RHODE ISLAND.	
Malden—St. Paul's Church.....	10 00		Providence—Bishop Clark's subscription.....	25 00
	13 52		SOUTH CAROLINA.	
MICHIGAN.			Anderson—Grace Church, of which from S.S.* \$1.00.....	10 63
Alma—Miss D.—"s S. S.*.....	1 53		Charleston—Church of the Holy Communion, Rev. Dr. A. Toomer Porter's subscription...	20 00
Bay City—Trinity Church, Rev. A. A. Butler's subscription.....	5 00		Bishop Howe's subscription.....	50 00
Detroit—Christ Church.....	116 00		Edgefield—A Clergyman's daughter.....	5 00
	122 53		Greenville—Rev. E. Capers' subscription.....	7 50
MINNESOTA.			Summersville—St. Paul's Church, of which from S. S.,* \$2.75.....	5 00
Minneapolis—Gethsemane Church, of which Rev. Dr. Knickerbacker's subscription, \$30.	93 00		Upper St. John's—Epiphany.....	45 40
				143 53
MISSISSIPPI.			SOUTHERN OHIO.	
Sewanee—Bishop Green's subscription.....	25 00		Cincinnati—Bishop Jaggard.....	25 00
MISSOURI.			St. Paul's Church, "S. B." to redeem one-half of pledge made at the General Convention.....	4 00
St. Louis—Bishop Robertson's subscription, Domestic.....	20 00		Columbus—Mr. John W. Andrew's subscription.....	25 00
NEBRASKA.			Church of the Good Shepherd.....	9 00
Omaha—Bishop Clarkson's subscription.....	40 00		Glendale—Rev. D. Pise, D.D.....	5 00
NEW HAMPSHIRE.			Lancaster—St. John's Church.....	12 00
Claremont—Rev. W. B. S. Smith's subscription, one-half.....	5 00			80 00
NEW JERSEY.			SPRINGFIELD.	
Burlington—Rev. George Morgan Hill's subscription.....	5 00		Carlinsville—St. Paul's Church.....	6 55
Elizabeth—"A. V. M.".....	20 00		VIRGINIA.	
Fairview—Trinity Church S. S.*.....	7 00		Charlotte Co.—Cornwall Parish, Christ Church, Charles Marshall, \$1.50; Grace and Christ Churches, for "Little Anna" Scholarship in Cape Mount School, \$10.20.....	11 70
Woodbridge—Trinity Church.....	22 00		Eastville—Hungars Parish, Christ Church.....	30 00
	54 00		Hungars Church.....	5 00
NEW YORK.			Halifax Co.—Roanoke Parish.....	4 00
New York—Church of the Beloved Disciple... St. Ann's Church.....	10 00		Hanover Co.—Ashland Parish, St. James' Church.....	12 00
Tarrytown—"Mary C. P.".....	102 75		James City Co.—Mrs. I. Smith, \$10; Miss A. C. Smith, \$1; Miss L. B. Smith, \$1.....	12 00
Yonkers—St. Paul's Church.....	5 00		Miscellaneous—"A Lady," for Foreign Missions.....	1 45
"Anonymous".....	79 00			
	10 00		WESTERN MICHIGAN.	
	206 75		Grand Rapids—Bishop Gillespie's subscription.....	64 15
NORTH CAROLINA.				10 00
Lenoir—St. James' Church.....	4 8		WESTERN NEW YORK.	
	5		Rochester—J. H. Fisher's subscription.....	10 00
NORTHERN NEW JERSEY.			WEST VIRGINIA.	
Hackensack—Christ Church.....	29 86		Charlestown—St. John's Church, towards pledge of Rev. R. A. Cobbs.....	2 50
Newark—St. Barnabas' Church S. S.*.....	10 80		Jefferson Co—Bishop Peterkin.....	5 00
St. Stephen's Church S. S.*.....	10 00			7 50
Trinity Church, \$10; additional, \$25.....	35 00		COLORADO MISSION, INCLUDING COLORADO AND WYOMING.	
OHIO.			Denver—Bishop Spalding's subscription.....	20 00
Berea—St. Thomas' Church, Lenten Sunday evening offerings.....	85 86		WESTERN TEXAS MISSION.	
Cleveland—Mr. Samuel L. Mather's subscription.....	13 78		San Antonio—Bishop Elliott's subscription...	50 00
	100 00		NEW MEXICO.	
PENNSYLVANIA.			Albuquerque—Rev. H. Forrester's subscription	4 00
Andalusia—Chapel of the Redeemer.....	1 68		†Receipts for the month.....	\$4,170 60
Lower Dublin—All Saints' Church.....	32 79		Amount previously acknowledged.....	6,904 45
Philadelphia (Germantown)—S. S. of St. Michael's Church.....	24 72			
"K. N.".....	6 00			
(Kingsessing)—St. James' Church.....	90 42			
	155 61			
			Total receipts since September 1st, 1880. \$11,075 05	

†In the May No. \$27.00 credited to St. Martin's Parish, St. James the Less, should have been credited to this Parish.

† Divided, (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 268 and 285.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,
" A. T. Twing, D.D.,

Rev. A. T. TWING, D.D., *Secretary*,
22 Bible House, New York.

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Lloyd W. Wells,
" Benjamin Stark,
" John A. King.

Mr. LLOYD W. WELLS, *Treasurer*,
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

JUNE, 1881.

ONE SIDE OF MONEY-GIVING.

THERE is one aspect of the question of giving money for the maintenance of good works which is not always sufficiently borne in mind, to the great loss of the Church and of those who overlook this view of money-giving.

An old maxim, often quoted in legal practice, is in substance: He who does anything by another does it by himself. This maxim is generally used, we fancy, in declaring and defining the responsibility of accessories in crime actually committed by others. But although it is usually employed to assert responsibility for wrong-doing, and this use is true and fair, the principle of the maxim is equally true in relation to well-doing. He who does evil by another does evil by himself. But as well—most comfortable thought—he who does good by another does *good* by himself!

By the forcible application of the rule of accessory responsibility, much justifiable suffering is inflicted upon evil-doers; by a failure to appreciate the truth about accessory co-operation

among the doers of good works much blessed satisfaction is missed.

Let us apply the rule *Fecit per alium* to the question with which we began, and learn what it will teach us.

Every faithful Christian sympathizes with every good work, and wishes that he could be personally concerned in all. In the heart of every such person the Holy Spirit dwells, creating and nourishing good sympathies and impulses. As the result of His gracious incubation, good desires are born and grow. When to the hearts of these faithful ones come the appeals, which are so many, for sympathy with and aid for every good work that the Church is doing, the ejaculations arise spontaneously: "Oh! that I had a thousand hands, that I might personally engage in all these things. Oh! that I had countless feet, that they might run upon all these paths of light. But my hands are only two. My feet are simply a pair. I, being only one, can do so little, it is nothing!"

Let not the sympathetic and faith-

ful, however, too hastily despair because of the natural limitation of their bodily powers. Although their hands are only two, and their feet are but a pair, those two hands and feet are not the only ones that work and run for CHRIST. And more—in whatever degree and to whatsoever extent the faithful set and keep those other hands and feet at work, *they work themselves*.

The application of these truths to the question of money-giving is self-evident. It is by money, as a rule, that the countless willing hands and feet are kept at work for CHRIST. Whoever, then, gives the money that enables the willing ones, and those who can, to do the actual labor, *does the work himself*. They who give the money that pays for the erection of the Mission church build the church themselves; they who pay for the education of the child out of the horror of heathen savagery into the glorious liberty of the

Christian life, educate the child themselves; each in proportion to his gift; and so forth, in every kind of holy work. He who does by another, does by himself. Not to the extinction of the other's willing service and heavenly reward, but "by" and "through" them both.

Therefore, faithful and sympathetic reader, give and give. Give somewhat to every good work, and as much as you can; your thousands or your pennies; and in the great Day, when the final account of the expenditure of your money is rendered, your humility and sense of insufficiency may stand amazed as, before gathered angels and risen men, you listen to the report of the eternal harvest, laid up in the heavenly garner, reaped from gifts of yours that may have seemed insignificant to yourself, and of whose actual disposition you may have known but little upon earth.

LETTER FROM BISHOP BREWER.

HELENA, MONTANA,

March 31st, 1881.

MY DEAR DR. TWING:—Your readers have had many letters from the first Bishop of Montana, telling of his toils and successes in doing the Master's work among these grand old mountains and beautiful valleys. I can only hope that they may read those of his successor with equal interest. If they could hear the words spoken of Bishop Tuttle everywhere in Montana, and witness the manifestations of the affection in which he is held by all classes of people, they would realize one of the difficulties which a new and untried man has to contend with in taking up the work which he had laid down. May God endow the second Bishop of Montana with something of the strength and patience, wisdom and grace, which have characterized the work of her first chief Shepherd, that the Church may suffer no loss by the exchange.

We crossed the Rocky Mountains which divide Idaho from Montana on the 20th of February, making our first stopping place

at Dillon, the present terminus of the Utah and Northern Railway. Dillon is a town of but a few months' growth, but has great expectations of what the future will bring. It expects to be made the county seat of Beaverhead County, and hopes to be the important place in this portion of Montana. Whether these expectations are all to be realized or not, time only can decide. But I think there is certainty of permanence and growth. At all events, it will be wise to plant the Church there as soon as possible. Bishop Tuttle has held Services each year in two of the school-houses of this valley, and there are a number of well-to-do ranchmen in the vicinity who are Churchmen, and for whom Dillon will be a centre. Two Services were held in the school-house which had been recently built. The congregations were good, and the responses hearty. Ranchmen with their families came in from a distance of eight or nine miles; yet the roads were muddy and the nights were dark. Thirteen Church families were found and the most of them visited.

Bishop Tuttle, at his last visitation of

this region, forecasting the future, had appointed a Church Committee. This Committee was called together. It was found that they had already secured from the town-site building association the pledge of a lot seventy-five by one hundred and twenty feet, for a church. They had also started a subscription for the structure. It amounted then to something over a thousand dollars, and they thought they could raise it to fifteen hundred. By the kindness of a lady in New York city, I was able to pledge them \$500 toward the building. They will need \$2,500 to build a chapel which would cost at the East \$1,200. But the other \$500 will be raised in some way, and so, I hope, before this season closes, Dillon will have a place for worship. It is expected that the Rev. Mr. Prout of Virginia City (sixty miles away) will come over during the spring and summer months, give them a monthly Service, and look after the building operations. But the next step will be to get a resident Clergyman for the place, and I shall need help to accomplish that object. The people of Dillon will not be able to raise an amount sufficient for his support. Who will aid me in placing a man at Dillon to take charge of the work in Beaverhead County? I have not one dollar in hand for the purpose; people who are so willing to help themselves deserve help in return. This opportunity ought not to be lost. Come to the help of the weak against the mighty!

Wednesday, February 23d, at six o'clock A. M., we started to make our stage trip from Dillon to Helena, a distance of one hundred and twenty miles. It was thawing and the roads were bad. One-half the journey was made on wheels, through the meanest kind of mud, the other half was in a sleigh, over deep snow drifts alternating with patches of bare ground. Many times we thought we were to be upset into the snow-water or the mud, but from this we were mercifully preserved, and at one o'clock of the night of the second day we landed in Helena, weary, worn and hungry, but devoutly thankful to have reached in safety the end of our long journey of 3,000 miles.

On the third of January the parish of St. Peter's, Helena, became vacant by the resignation of the Rev. M. N. Gilbert, who left Montana for St. Paul, Minn. He had

done hard and faithful service for the Church in this city and carried with him the love and good wishes of all his people here. My first work, therefore, was the care of this parish, and that must continue to be my principal duty until I can get a man from the East to fill his place. This, it is hoped, will be accomplished early in June. Then I shall start immediately on a visitation of the Territory. This will take the whole season to accomplish. I hope to visit many places which Bishop Tuttle has never been able to visit. After this visitation I shall know more of the needs of the jurisdiction than I know now, but I am able to give at once something of an insight into our plans, and prospects, and desires.

At Butte they are hoping to build a stone church this season. At Deer Lodge, the new Rector, the Rev. H. C. Hutchings, is planning to build a rectory. At Benton, the walls of a brick church are up, and the roof on; they must go on at once to finish it, so that it can be occupied for worship. They expect to have a debt of a thousand dollars when it is completed, but I trust there will soon be found a way to pay it off.

The valley of the Yellowstone will be opened this year to settlement, by the advent of the Northern Pacific Railroad. I hope to make a trip through that region as early as September. At least, *one* Clergyman ought to be placed in that valley this season, with headquarters at Miles City. Who will help me in supporting two additional workmen in Montana—one at Dillon and one at Miles City—so that they can be set to work within the next six months? When the vacancy in Helena is filled, we shall have eight Clergymen besides the Bishop. The year ought not to pass without an addition of two to the force.

Furthermore, every married Clergyman ought to have a rectory, for rents are enormously high and houses hard to find; and every Clergyman, married or unmarried, ought to have a horse and carriage, to enable him to do his work effectively. We must reach all out-lying stations as far as possible. Stage fare costs from fifteen to twenty cents a mile, and no Missionary can stand that drain on his slender purse; besides we ought to go where stages cannot take us—to the houses of ranchmen, to mining camps, and to all settlements just starting into life. No investments will pay better

for the Church than money expended to purchase horses for our Missionaries. We have few workmen on the frontier, and it is difficult to increase the number. We must enable those we have to do the best service in their power.

Perhaps you will not call this a very modest letter to begin with, but, if I do not let people know our needs, I fear they will never be met, and the Church's work will go undone. I will promise to make good use of all the money with which I am entrusted.

This is the formative period for this Territory. Railroads are entering our borders, population will come pouring in, new towns will be built and new settlements started. Now is the time to lay foundations; now is

the time to sow seed which shall yield rich harvests in the near future. On any day, by entering the banks or the assay office of this city, I can see bricks of gold and silver that have come from the mines of these mountains which surround us. But those bricks of precious ore are all destined for the cities of the East. If any come back here, very little of the treasure will be regarded as belonging to the Lord. Help us to build temples whose influence shall aid in sanctifying the gold. Help us in getting workmen whose lives and teaching shall tell in fashioning Christian homes, and in consecrating the hearts of the children of Montana to the Lord.

Faithfully yours,
L. R. BREWER.

ARCHDEACON KIRKBY.

WITHIN the last three months the Churchmen of Racine and Fond du Lac, of Syracuse and Manlius, of Middletown and of New York, have had the rare privilege of listening to a man whose eloquence, devotion, genial spirit and Missionary zeal they can never by any possibility forget. Were we to speak much of him editorially, those who did not see him, and listen to the story which he told with such marvellous simplicity and directness, would accuse us of drawing largely upon our imagination and of making quite too heavy drafts upon their credulity. We prefer instead to quote the words of others, and those who did hear him will bear witness that even then the half has not been told. A little repetition will perhaps be excused as it seems unavoidable. We begin with an extract from a private letter from Bishop Brown of Fond du Lac, to whom we owe a lasting debt of gratitude for his emphatic and enthusiastic introduction.

"I have with me just now a very remarkable man, the Rev. Archdeacon Kirkby, of York, in the Diocese of Moosonee, British North America.

"Archdeacon Kirkby, twenty-seven years ago, gave himself as a Missionary to the In-

dians in the extreme north of this continent. He has travelled on foot almost from ocean to ocean. He was the first to preach the Gospel within the Arctic Circle, and he preached with such success, that most of the Northern tribes were converted. He baptized the last nine heathen at or near York Factory about four years ago.

"He has put in syllabic characters the Prayer Book and a portion of the Holy Scriptures for the use of his converts. He is now on his way to England to publish his labors. He is a very eloquent preacher, very wonderful in his ability to interest children. His life is simply astounding. If you wish to arouse Missionary zeal, excite courage, faith, love, enthusiasm, I advise you to use him as he passes through New York. He is very modest and does not know his wonderful power. For twenty-seven years, he has been in the snows and frost, with Indians and polar bears. He is the only Missionary I have ever met from Alaska. You must hear his story from his own lips. Don't let him slip! I am not given to exaggeration, you know, and I am putting in your way an instrument of wonderful power.

"The Archdeacon is a very small man; that must not cause any misgivings as to his Christian strength. He has engaged to spend one Sunday with Bishop Huntington; and Professor Baird of the Smithsonian University, Washington, has persuaded him

to come there on his way East. I write now to ask you to make sure of the man for the welfare of the Board of Missions. It does seem to me that he would blow life into any heart in which there is a spark of faith and love.

"I have written to Bishop Huntington and urged him to bring the Archdeacon out, not only to honor one of those heroes of whom the world is not worthy, but to let him give a finishing stroke to his Missionary toil on this side of the sea by rousing the Missionary interest, zeal and enthusiasm of American Churchmen.

"I am so sure that I am turning your attention into a right direction that I do not ask you to excuse this persistent outcry."

From *The Wisconsin Calendar*, the Church paper of the two Dioceses of Wisconsin and Fond du Lac, we copy the following notice:

"The Ven. W. W. Kirkby, Archdeacon of York, has just visited the Bishop of the Diocese, and at his urgent request has made known, to the Cathedral congregation the very encouraging condition of the Missions of our Mother Church of England, in the extreme northern portion of this continent.

"More than twenty-seven years ago the Rev. Mr. Kirkby offered himself as a Missionary of the Church Missionary Society, for service in what was then known as Rupert's Land. During this period he has passed on foot, or in canoe, over a very large part of the immense territory bounded by the Arctic Sea. He has visited the tribes dwelling near Hudson's Bay and along the Mackenzie River, four times crossing the Rocky Mountains on foot and ministering to the tribes in Alaska, near Fort Yukon. First of all Clergymen he penetrated the Arctic Circle and made known the Gospel to the heathen dwelling in that strange land of frost and darkness. He was enabled thoroughly to master the speech of the Chipewayan tribes and to discover its grammar. In fact, he was privileged to give the Chipewayans a written language, and to add to it that best of all written things, the Word of God. Using what is known as the syllabic symbols, no difficulty was found in teaching even the mature Indians to read and write their own tongue.

"No less than four great Dioceses are now established in that portion of British Amer-

ica referred to, under the heroic Bishops of Rupert's Land, Moosonee, Athabasca and Saskatchewan. Sixty Missionaries are employed in ministering to many hundred communicants and their families, and in carrying the Gospel to those still heathen.

"A life so secluded and laborious as the Archdeacon's, and so fruitful and joyous, bespeaks a faith that is not a mere enthusiasm. To face frost, famine, fatigue, and sometimes wild beasts, to give up all social comforts and indulgences, to be parted for years from children and friends, and to bear all and do all, not with mere patience, but with desire and joy, shows that God's grace is still with His chosen servants, and that He is more than houses and lands and children and life.

"The whole Diocese would have been filled with Missionary fire if it could have met this noble soldier of the Cross and have heard his modest, simple, glowing recital of what the Lord hath wrought."

Of the Archdeacon's visit in New York all the Church papers made full mention. We select a part of the account given by the correspondent of the *Living Church* as perhaps the most satisfactory:

Archdeacon Kirkby, of York, Diocese of Moosonee, British North America, has been passing through New York, on his way to England. He is a man whose name will pass into the history of the Church, and be classed there among those Missionary heroes whom we most do venerate. To speak at all of him and his work, will necessitate words which may appear exaggeration, but they are within the facts. The Bishop of Fond du Lac, it is said, wrote privately to the Secretary of the Domestic Committee urging him in strongest terms, not to allow the Archdeacon to leave the metropolis without inducing him to turn his eloquence to account, with a view of deepening interest in the cause of Missions. In the course of this letter, the Bishop said: "Archdeacon Kirkby, twenty-seven years ago, gave himself as a Missionary to the Indians in the extreme North of this continent. He has travelled on foot almost from ocean to ocean. He was the first to preach the Gospel within the Arctic Circle; and he has preached with such success, that all the Northern tribes were converted."

He has passed on foot or in canoe, over every part of the immense territory bounded by the Arctic sea. He has visited the tribes dwelling near Hudson's Bay, and along the Mackenzie river; four times crossing the Rocky Mountains, and ministering to the tribes in Alaska. He has been able to master the speech, and discover the grammar of these races, and has given them a written language of symbolic characters, translating the Prayer Book, and the Word of God into it. To publish these translations is the object of his present visit to England. Four great dioceses are now established in that portion of British America referred to, under the Bishops of Rupert's Land, Moosonee, Athabasca, and Saskatchewan. Sixty Missionaries are employed in ministering to a large number of communicants and their families, and in extending the boundaries of the Church.

This life, secluded and rigorous, which the Archdeacon has been living for nearly thirty years, separated from children and friends, and every social comfort, in order to face frost, famine, fatigue, sometimes wild beasts, and in the most desolate part of our earth, for CHRIST's sake and the Gospel, is a life which can be likened only to those saintly ones in the Church's story, which have been the nearest reflection of her LORD's.

The Archdeacon is a little man, and so modest that there has been much difficulty in persuading him to address a public meeting in the interest of Missions. He spoke to the Churchwomen composing the Niobrara League, on Thursday morning, April 7th, at 11 o'clock, in the Sunday-school room of the Church of the Transfiguration; and to the students of the General Seminary on Friday afternoon, April 8th, when several of the Clergy were present. He at first altogether declined to address a large public meeting, but finally consented, at the earnest solicitation of the Niobrara League; and, as the result, a special Service was held last Sunday evening at 7:30, in the Church of the Transfiguration, which was crowded. The Archdeacon told the story of his trials and labors among the Northern races, and how God had blessed the work. His words came with wonderful power and earnestness, and awoke irresistibly an answering fire in the hearts of his hearers. Oh! if the Church, one thinks, were but filled with

such self-sacrificing zeal as this, her Christly and Catholic claims would not long fail of recognition. How few of us realize what triumphs of the Cross are *within our reach!*

Archdeacon Kirkby has been the one object of deep interest in New York of late. To listen to the story of his labors among the Indians of British America, so full of privation and suffering, of pathetic incident, of poetry and of romance, told in such a simple and child-like manner, tends to produce a stronger and better impression than anything on this subject we have ever heard. When he tells us that the traders there are all good men, and that their influence on the Indians is *only for good*, he does not remind us of the painful contrast in our own experience; but we think of it, and blush for very shame. When he quietly alludes to the fact that King Alcohol has no subjects there, because the British Government will not allow intoxicating liquors to be sold to the Indians, he does not imply that it is different in our own enlightened and favored land; but instantly there comes to us a memory of the millions of lives and of money which our own Government has wasted, because King Alcohol is allowed to reign among our Western Tribes.

The Archdeacon, having addressed the Niobrara League, went directly to Middletown, to speak to the students in the Divinity School. On Friday, he appeared before the students in the General Theological Seminary; on Saturday an informal reception was given him, at which many of our most prominent Clergy and laity were present. On Sunday night, he preached in the Church of the Transfiguration; on Monday, gave an Instruction to the Society of the Royal Law, in the Church of the Holy Communion, and on Tuesday sailed for England. Such is the record of the few days he has spent with us. Would that he could come oftener, and stir us up to better things!

We close with two short extracts from the New York letter to the *Southern Churchman*:

Whoever was at the Church of the Transfiguration on Thursday morning heard a man who knows more about the Indians in British North America than perhaps any other man living. You easily imagine that a man who has been living and laboring in those parts for twenty-seven years; who has

travelled on foot from ocean to ocean ; who is as familiar with the territory bounded by the Arctic sea as I am with New York ; who of all ministers was the first to carry the Gospel beyond the Arctic circle ; who has four times crossed the Rocky mountains, going from Hudson's bay to Alaska and from Alaska to Hudson's bay ; who week after week and month after month has travelled by canoe up and down the Mackenzie river by day, sleeping on the banks by night ; who at times could not tell whether twelve o'clock meant the middle of the night or the middle of the day ; who seems to have experienced any amount of hunger and hairbreadth escapes ; who sent his seven children to England to be educated by the Missionary Society, not seeing them in ten years ; who has been among the Chippewayan tribes till he knows their language perhaps even better than his own ; that such a man would naturally be weighed down and sobered in view of life's vicissitudes and hardships. Not such is Archdeacon Kirkby. He is a little man—to be sure, little, that is in body—but he must be one of the most genial and companionable men in the world. He is fairly bursting with good humor, and has plainly found vastly more "sweetness and light" in the Arctic regions than have the majority of people in the temperate zone. He gets letters from England three times a year, papers but once, and if he wants an English suit he has to send for it a year or two beforehand. He is now on his way to England to get the Prayer Book and portions of the Bible printed in Chippeway. Then he will come again, and with him bring two of his sons to follow in the footsteps of that father "who would live the same life over again." Here are zeal and faith up to the most apostolic idea. He has a way of teaching Indian children so that they can read

their language in five or six weeks. Altogether he is the most remarkable man whom I have listened to for many a day. He is to speak in the Theological Seminary this afternoon, and preach in the Church of the Transfiguration on Sunday evening ; so that you may hear from him again. . . .

On Tuesday, Archdeacon Kirkby sailed for England. During his stay in the city he attracted to himself no little attention from our people, as he certainly deserved to do. On Sunday evening he preached a sermon in the Church of the Transfiguration—the "little church around the corner"—and on Monday afternoon gave an Instruction to the Society of the Royal Law, in the Church of the Holy Communion. In both cases his sermons were impressive and his spirit was admirable. He is no son of thunder, but speaks in a quiet, earnest way, which deeply moves you. I should say of him that he is one of the most sweet and saintly spirits to be found in any Church or under any circumstances. He began his work among the Indians nearly thirty years ago at York Factory, a place on Hudson's bay. What do you think of his statement that every Indian in that place has been baptized, and that you would not find a higher average of morality in any congregation either here or in England ? His sermon at the Church of the Holy Communion, "For me to live is CHRIST, but to die is gain," was goodness itself. I am not speaking of greatness or anything like it. But no man living could have preached that sermon and not be a man of rare faith, charity, contentment, meekness and loveliness in general. If such are the results of going out as Missionaries to British America we had all better go there, for I fear they can never be hoped for by staying at home. As near as I can see, these Missionaries are about the best and happiest men in the world.

IMPORTANT NEEDS AT OUR INDIAN MISSIONS.

LETTERS FROM REV. MR. COOK AND MISS IVES.

YANKTON AGENCY, DAKOTA,

December 2d, 1880.

. The chapel at the Point of the Timber has been closed since last spring on account of its inaccessibility by reason of standing water, and most of the people in the region also had to remove to the high ground. It ought to be removed to where the people are now settling and taking per-

manent farms. I wish somebody could be interested to do that very desirable thing for us. The chapel is still closed because many have moved back from it, and because I have no one now to maintain Services there.

January 11th, 1881.

. You kindly asked me some time ago to give you an estimate of the

cost of removing the Chapel of the Holy Comforter, Point of the Timber, to a better situation, back on the land where the Indians are now taking up farms. I have been waiting for the return of the carpenter who usually works for us, and who is very reasonable in his prices. He has not yet returned from Pine Ridge, but as soon as he does I will get it and send it. I think myself that to remove it, and fix it as it should be, will require at least \$200. It has never had proper seats, and has not been in any way made attractive. It ought to be clap-boarded outside to make it more comfortable. As it stands it is simply hewed logs chinked and plastered, with a cottonwood shingle roof on it. It may turn out that the roof will have to be re-shingled, as cottonwood is very perishable and it has already served eight years.

April 13th, 1881.

DEAR DR. TWING :—I have been slow in sending you my last report partly because Frank Vassar was shut up by flood and snow at White Swan and could not come down to sign the voucher, and partly because the mails have been stopped and nothing could be gotten out to the world beyond Springfield, and nothing could be brought in. Eastern people can have little idea of the terrible winter we have experienced here, and are still experiencing, for the whole country is buried in snow and the mercury was down to 8 this morning. Provisions of any kind are scarcely to be had at all, and many poor people are deprived of the commonest necessities of life. Some white people are living upon parched corn, and they have lost nearly all their cattle. The Indians are a little better off, for they have some rations, though the amount is not sufficient—barely enough to keep them from dying of starvation. They have lost many of their cattle, and will probably lose the rest before grass comes.

In the midst of it came the breaking up of the Missouri, and a tremendous flood which swept over all the bottom lands, almost without exception, carrying away all the houses and everything. The Indians were warned, but would not believe that the flood could reach them, as they had never known such a rise before; hence the larger number did not get out till the last moment, and consequently saved nothing but themselves. The ice was very heavy, from two

feet to forty-two inches in thickness, and some blocks containing hundreds of tons, and swept over the bottoms with irresistible force, carrying everything before it. The water has now subsided and left the bottoms covered with this heavy ice, in many places several layers in thickness, and at every possible angle. It will hardly be melted before the end of Summer, and it will be impossible for the Indians to go back into the bottoms, even if they wished. They are thoroughly frightened now, and I think they will now take our advice and yield to our efforts for the past six years, which have been to the point to get them to settle on the high prairie. I am sorry for their losses and trouble, but glad if it will bring about the above result. I fear there will be a great amount of sickness and many deaths this Spring, from their low condition on account of lack of food, and the beef which they have been compelled to eat the past few months, as the doctor says, had essentially died before it was butchered, and is unfit for human beings. This has been owing to bad and mistaken management.

Of course our chapel at the Point shared the fate of other buildings there. It was carried about four miles below and deposited in the woods, apparently whole, but as yet I have seen no one who has been to it and examined its condition. Of course to save it at all to the Church it must now be removed. I wish we could have had it done last autumn. It will now have to be hauled more than double the distance.

The chapel at White Swan has not been injured. It stands on a little ridge in the bottom, and the water and ice swept all around it. The people are all on the second bench and high prairie back of it, and some distance away. On account of the water and ice around I doubt if it can be used this season, and then the people will not settle in the bottom again, and, of course, that chapel to be of any further use will have to be removed too. Services are maintained there in the house of one of the members of the Church. Here at the Agency we were considerably above the water-flood, and we are thankful that we have been mercifully spared the destruction and loss and discomfort which have overwhelmed many towns and settlers along the River. Of course we hear nothing from other Missions, and have not for at least two months, and know

nothing of how they have fared. Hardly enough, perhaps.

Yours in CHRIST and His Church.

ST. MARY'S SCHOOL, SANTEE AGENCY,
REV. DR. TWING,

DEAR SIR:—I cannot send the receipt at this late hour without some word of apology. Sister Mary has been confined to her room much of the time lately, and requiring some care, which has kept me so occupied that I could not get time for any writing.

We have now thirty-three girls. Another one who was to have come two weeks since has been sick, but her mother says will come as soon as she is better, while another was, I presume, detained by the extreme cold.

We are having very cold weather, and after all our precautions what we have in our house-cellar is freezing. Another year we will have to deepen our house-cellar or dig another root-cellar, for the present root-cellar is not large enough to hold all we wish it to.

The only way that I know of that we can make the house-cellar secure is by digging it two feet deeper and bricking it up.

Now it has only dirt walls, never having been stoned, and the rats have riddled it badly. I could have it done with very little expense, except the bricks, but it would take several thousand of those at \$8.00 per thousand.

We have very nice brick on the Agency which I think I can get and save expense of freight. I've got to have enough to brick a cistern any way.

Our girls are improving very fast in English. The tide seems to have set that way this year, and I hope will go on. They are happy and cheerful, and generally obedient. They enjoy very much a teacher who can sing and play with them, and they are learning many new pieces. They are also using for the first time a little library of children's books which we have gathered out of those sent to us. They read them now quite a good deal, and that is something I have not seen before in the schools, but the children may have been in the habit of reading English story-books in other schools and I not have known it.

Yours sincerely,

AMELIA IVES.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N.B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1st, to May 1st, 1881.

* Lenten and Easter Offerings.

FOR DOMESTIC MISSIONS.

ALABAMA.		Tamaqua—Calvary Church.....	
Anniston—Grace Church*.....	15 55		2 10
Greensboro—St. Paul's Church S. S.....	20 00		41 90
	35 55	CONNECTICUT.	
ALBANY.		Bethlehem—Christ Church.....	5 50
Butternuts—Christ Church, for work in Utah.....	6 00	Bristol—Trinity Church.....	5 00
Cooperstown—Christ Church*.....	3 00	Fairfield Archdeaconry, Trumbull, (Tashua)—	
Green Island—St. Paul's Church.....	5 70	Christ Church, through Woman's Auxiliary.....	3 00
Lansingburgh—Trinity Church.....	42 07	Kent—St. Andrew's Church.....	5 00
Potsdam—Trinity Church.....	90 19	Line Rock—Trinity Church,* of which from	
Troy—St. John's Church.....	92 67	S. S., \$1.25.....	83 25
Unadilla—St. Matthew's Church.....	10 00	Meriden—St. Andrew's Church.....	10 00
Waterford—Grace Church.....	8 75	New Canaan—St. Mark's Church S. S., Mite	
	258 38	Chest, \$1.20; S. S., \$3.74.....	4 94
ARKANSAS.		New Haven—Trinity Chapel.....	11 00
Fort Smith—St. John's Church*.....	11 08	Norwalk—St. Paul's Church, Mite Chest, ad-	
Pine Bluff—"R. V. McC.".....	50	dditional.....	50
	11 58	Portland—Trinity Church S. S.*.....	15 85
CALIFORNIA.		South Norwalk—Trinity Church.....	11 00
San José—Trinity Church S. S.*.....	28 16	Stonington—Calvary Church.....	5 45
CANADA.		Washington—Trinity Church.....	42 00
Montreal—Mrs. C. I. Meeker.....	5 00	West Haven—Christ Church*.....	33 50
		Wolcottville—Trinity Church S. S.*.....	53 00
CENTRAL NEW YORK.		"A Friend".....	100 00
Auburn—St. Peter's Church.....	160 00		838 99
CENTRAL PENNSYLVANIA.		DELAWARE.	
Bloomsburg—St. Paul's Church.....	8 55	Wilmington—St. John's Church.....	26 04
Carlisle—St. John's Church, of which from S.		EASTON.	
S.,* \$14.78.....	24 78	Cambridge—St. Peter's Ch., Mrs. R. P. Young.....	2 50
Scranton (Green Ridge)—Church of the Good		Wicomico Co.—Salisbury Parish.....	11 38
Shepherd.....	6 50	Salisbury Parish, St. Peter's Church S. S.....	3 54
			17 43

FLORIDA.		
<i>Fernandina</i> —St. Peter's Church	3 36	
<i>Gainesville</i> —Trinity Church S. S.*	18 25	
	21 61	
GEORGIA.		
<i>Cave Spring</i> —Church of the Good Shepherd, fifteen children*	2 30	
<i>Marietta</i> —St. James' Church	9 00	
<i>Ogeechee</i> —St. Mark's Mission S. S., through Woman's Auxiliary	5 50	
	16 80	
ILLINOIS.		
<i>Batavia</i> —Easter offering of two families	5 00	
<i>Chicago</i> —St. James' Church	50 00	
<i>Waukegan</i> —Christ Church	3 10	
	58 10	
IOWA.		
<i>Fairfield</i> —St. Peter's Church	1 55	
<i>Keokuk</i> —Members of Mission of the Holy Cross	10 00	
<i>Oskaloosa</i> —St. James' Church S. S.*	6 10	
"M."	2 00	
	19 05	
INDIANA.		
<i>Cannelton</i> —St. Luke's Church, of which from S. S.* \$2.40	3 40	
<i>Muncie</i> —Grace Church	5 00	
	8 40	
KANSAS.		
<i>Atchison</i> —Trinity Church	2 60	
<i>Girard</i> —St. John's Church S. S.*	2 57	
	5 17	
KENTUCKY.		
<i>Covington</i> —Trinity Church S. S. Class Mite Chest, through Woman's Auxiliary	2 00	
<i>Louisville</i> —St. Andrew's Church S. S.*	21 79	
<i>Maysville</i> —Church of the Nativity	25 25	
<i>Paris</i> —St. Peter's Church	10 00	
	59 04	
LONG ISLAND.		
<i>Brooklyn Heights</i> —Grace Church, additional, a thank-offering from a lady	30 00	
St. John's Church	11 33	
St. Luke's Church	216 21	
Church Charity Foundation*	7 81	
<i>Huntington</i> —St. John's Church S. S.	5 00	
<i>Newtown</i> —St. James' Church, * of which from S. S., \$4.56	77 44	
<i>Setauket</i> —Caroline Church S. S.*	6 00	
Sunday-school Class Missionary Penny	104 38	
	458 17	
LOUISIANA.		
<i>Houma</i> —St. Matthew's Church, of which from S. S., \$4.50, "A Member," \$3.50	8 00	
MARYLAND.		
<i>Baltimore</i> —St. Bartholomew's Church, of which from S. S., \$13	22 15	
Mite Chests, 15,502 and 15,545	14 71	
<i>Hagerstown</i> —St. John's Church	29 16	
<i>Howard Co.</i> —St. Peter's Church	10 58	
<i>Washington</i> —Church of the Incarnation*	28 43	
<i>Waverly</i> —St. John's Church S. S.*	43 83	
	146 86	
MASSACHUSETTS.		
<i>Boston</i> —Church of the Advent	50 00	
Christ Church	10 00	
Emmanuel Church, of which from E. R. Mudge, \$1,000	1,050 00	
Church of the Good Shepherd	16 00	
St. Mark's Church	10 00	
St. Paul's Church, of which from Miss Ellen F. Mason, \$500; Miss Ida M. Mason, \$200	700 00	
<i>South Boston</i> —Grace Church*	18 00	
<i>Lenox</i> —Trinity Church	25 00	
<i>Marblehead</i> —St. Michael's Church, of which from Miss E. Hooper, \$100	104 60	
<i>Newburyport</i> —St. Paul's Church "Cheerful Workers"	7 35	
<i>Northampton</i> —St. John's Church S. S.*	24 00	
	2,014 95	
MICHIGAN.		
<i>Adrian</i> —Christ Church	5 13	
<i>Bay City</i> —Trinity Church	12 00	
<i>Jonesville</i> —Grace Church	4 78	
<i>Lexington</i> —Church of the Good Shepherd, of which from "R. R.," \$1; "J. H. R.," \$1....	2 00	
	23 91	
MINNESOTA.		
<i>Duluth</i> —St. Paul's Church	1 00	
<i>Faribault</i> —Cathedral of the Merciful Saviour, "A Member"	10 00	
	11 00	
MISSISSIPPI.		
<i>Vicksburg</i> —Church of the Holy Trinity	25 15	
MISSOURI.		
<i>St. Louis</i> —Christ Church	51 00	
NEVADA.		
<i>Austin</i> —St. George's Church,* of which S. S.* Mite Chest, \$69	100 00	
NEW JERSEY.		
<i>Burlington</i> —St. Mary's Church	21 70	
<i>Camden</i> —St. Paul's Church	75 00	
<i>Elizabeth</i> —Christ Church	58 73	
<i>Mt. Holly</i> —Trinity Church Missionary Society	10 00	
<i>Perth Amboy</i> —St. Peter's Church S. S.*	10 00	
<i>Princeton</i> —Trinity Church	25 00	
<i>Somerville</i> —St. John's Church, "E. B."	5 00	
<i>Woodbury</i> —Christ Church S. S.*	24 17	
	229 60	
NEW YORK.		
<i>Fishkill</i> —Trinity Church	10 00	
<i>Goshen</i> —St. James' Church, "A Member"	100 00	
<i>Greenburgh</i> —Zion Church*	45 90	
<i>New York</i> —Christ Church, additional	20 00	
Church of the Incarnation	807 02	
St. Ann's Church, of which from Mite Chest \$7,942, \$51; Mite Chest of two little boys, \$60; Mite Chest of Miss Alice Guest, \$7.03; Parish, \$10	128 03	
St. Mark's Church, of which from four members, \$420	536 21	
St. Paul's Chapel	270 25	
Trinity Church S. S., Mite Chest	2 00	
Zion Church	814 47	
Floating Chapel, "A Friend,"	1 00	
Gal. vi, 10, for stipend	50 00	
(<i>Harlem</i>)—Church of the Holy Trinity	15 00	
<i>Poughkeepsie</i> —St. Paul's Church	112 50	
<i>Sing Sing</i> —Trinity Church	32 18	
<i>Tuckahoe</i> —St. John's Church, of which S. S., \$5	8 65	
<i>Wappinger's Falls</i> —Zion Church, of which from S. S.* \$57	191 32	
	2,144 53	
NORTH CAROLINA.		
<i>Greenville</i> —St. Paul's Church S. S.*	1 19	
<i>Leakesville</i> —Epiphany Church, through Woman's Auxiliary, of Mite Chest, \$1; Mite Chest 17,856 in Memoriam "R. S. M." \$1; S. S.* \$1.38	8 38	
<i>Raleigh</i> —Easter Offering, in memory Rev. Dr. R. S. Mason	10 00	
<i>Wilmington</i> —St. James' Church*	44 55	
St. Paul's Church S. S. Mite Chest	10 69	
	69 81	
NORTHERN NEW JERSEY.		
<i>Allendale</i> —Chapel of the Epiphany	14 50	
<i>Hackensack</i> —Christ Church Mite Chest	7 40	
<i>Morristown</i> —"H. S. B." Easter gift, through Woman's Auxiliary	5 00	
<i>Montclair</i> —St. Luke's Church S. S.*	17 15	
<i>Newark</i> —Grace Church	16 75	
	60 80	
OHIO.		
<i>Bellevue</i> —St. Paul's Church S. S.	3 00	
<i>Cuyahoga Falls</i> —St. John's Church, of which from S. S.* \$3	6 28	
	9 28	
PENNSYLVANIA.		
<i>Doylestown</i> —St. Paul's Church, of which from Woman's Missionary Association, \$14	27 50	
<i>Lower Merion</i> —Church of the Redeemer	294 65	
<i>Norristown</i> —St. John's Church	21 00	
<i>Philadelphia</i> —Grace Church S. S.	25 00	

Calvary Monumental, of which for Missionary work in Northern Texas, \$15.....	116 00	Petersburgh—St. Paul's Church, Good Friday Offering.....	22 36
Church of the Incarnation.....	50 00	St. Stephen's Church S. S.*.....	9 28
Church of the Redeemer.....	3 01	Rockingham Co.—Lewiston, "L. S. L.".....	2 20
Memorial Church of the Holy Comforter.....	57 18	Staunton—Trinity Church.....	75 00
St. James' Church, additional.....	25 00	Winchester—Christ Church.....	10 00
St. Luke's Church.....	1 75		
St. Mark's Church, additional.....	52 00	WESTERN NEW YORK.....	123 84
"E. R. H.".....	2 50	Geneva—Trinity Church, Ladies' Sewing Society, \$25.....	45 00
Two Mite Chests.....	20 00	Watkins—St. James' Church S. S.....	12 00
(Northern Liberties)—St. John's Church.....	5 00		
	700 59		
PITTSBURGH.....		WESTERN TEXAS.....	57 00
Franklin—St. John's Church S. S.....	1 23	San Marcos—St. Marks' Church S. S.*.....	3 25
Pittsburgh—Trinity Church, "A Member".....	100 00		
Sharon—St. John's Church, of which from S. S., \$4.03.....	18 81	WEST VIRGINIA.....	
Sewickly—St. Stephen's Church.....	10 00	Charleston—St. John's Church, of which from S. S.* \$8.21.....	19 52
	130 64		
RHODE ISLAND.....		WISCONSIN.....	
Providence—Christ Church S. S.....	12 00	Baraboo—Trinity Church, "Mrs. E. W." and "Mrs. L. M. G.".....	10 00
St. John's Church.....	10 00	Portage—St. John's Church*.....	10 58
	22 00		20 58
SOUTH CAROLINA.....		WESTERN MICHIGAN.....	
Aiken—James Quimby's Mite Chest.....	50	Greenville Mission.....	1 50
Charleston—St. Paul's Church.....	35 00	Ionia—St. John's Church.....	2 00
Cheraw—St. David's Church S. S.*.....	15 03	Marshall—Trinity Church.....	16 00
"Clarendon".....	5 00	Rockford—St. John's Mission.....	1 00
Society Hill—Trinity Church.....	5 00	Whitehall—Church of the Redeemer.....	9 00
	60 53		
TENNESSEE.....		QUINCY.....	29 50
Cleveland—St. Luke's Church*.....	5 25	Mrs. W. F. Lloyd, \$2 and Mrs. A. H. Markham, \$1.....	3 00
Somerville—St. Thomas' Church, through three Communicants*.....	3 00		
	8 25	LEGACY.....	
SOUTHERN OHIO.....	2 00	R. I., Bristol—Estate of Mr. Henry Codman.....	1,500 00
Cincinnati—St. Paul's Church.....	110 00		
(Mt. Auburn)—Church of our Saviour.....	138 50	MISCELLANEOUS.....	
Columbus—Trinity Church* 78 cts.; S. S.* \$58.50.....	6 88	Mrs. E. Scott.....	5 00
Middletown—Church of the Ascension.....	8 66	Interest on Investments.....	210 00
Figua—St. James' Church S. S.*.....	264 04	Proportion of General Mission Offerings (for details see p. 253).....	2,050 00
		Designated offerings.....	43 85
		Miscellaneous.....	10 00
VERMONT.....			\$2,327 85
Bellows Falls—Immanuel Church.....	27 30	MITE CHESTS.....	
Bennington—St. Peter's Church.....	15 00	Receipts for the month not credited to Parishes.....	13 35
Highgate—St. John's Church.....	3 00	Receipts for the month.....	11,794 12
	45 30	Amount previously acknowledged.....	85,657 99
VIRGINIA.....	5 00	Total receipts since September 1st, 1880.....	\$97,452 11
Lynchburg, Campbell Co—Lynchburg Parish, St. Paul's Church.....			

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ARKANSAS.....		NORTH CAROLINA.....	
Little Rock—Johnnie and Jennie Barber Clements.....	3 05	Wilmington—St. Mark's Church S. S.*.....	3 01
CENTRAL PENNSYLVANIA.....		PENNSYLVANIA.....	
Carlisle—St. John's Church.....	3 00	Philadelphia—Calvary Monumental Church.....	1 00
		"L. L. W.".....	25 00
CONNECTICUT.....			26 00
Meriden—St. Andrew's Church.....	15 00	RHODE ISLAND.....	
New Canaan—St. Mark's Church S. S.....	4 00	Providence—St. John's Church.....	226 56
New Haven—Trinity Church.....	5 00		
"A Friend".....	25 00	SOUTHERN OHIO.....	
	49 00	Urbana—Church of the Epiphany, "a Communicant".....	6 00
INDIANA.....		VERMONT.....	
New Albany—St. Paul's Church, Woman's Auxiliary, for support of Mrs. Burgwin, Va.....	12 50	Bennington—St. Peter's Church.....	15 00
		Burlington—"J. I. B.".....	10 00
LONG ISLAND.....		Highgate—St. John's Church.....	4 00
Brooklyn—St. Luke's Church S. S.*.....	35 89		29 00
MISSOURI.....		WESTERN MICHIGAN.....	
Hannibal—Trinity Church.....	2 50	Luddington—Grace Church.....	2 00
NEW JERSEY.....		MISCELLANEOUS.....	
Camden—St. Paul's Church.....	25 00	Interest on the gift of the Rev. Jas. Saul, D.D. Proportion General Mission Offerings, (for details see p. 253).....	105 00
NEW YORK.....			10 00
Briar Cliff—All Saints' Church, "a little boy".....	30	Receipts for the month.....	115 00
New York—Trinity Chapel, additional.....	15 00	Amount previously acknowledged.....	569 81
Poughkeepsie—St. Paul's Church.....	10 00		6,781 15
	25 30	Total receipts since September 1st, 1880.....	\$7,350 96
MASSACHUSETTS.....			
Boston—Church of the Messiah.....	6 00		

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.

<i>Albany</i> —St. Peter's Church, of which for "St. Peters" Scholarship, \$60; "Quedar" Scholarship, \$60.....	120 00
<i>Troy</i> —St. John's Church, of which from Mrs. S. M. Tibbitts, for Bishop Hare, \$100..	177 09

CENTRAL PENNSYLVANIA.

<i>Carlisle</i> —St. John's Church	7 00
<i>Lebanon</i> —St. Luke's Church	140 05

CONNECTICUT.

<i>East Haddam</i> —St. Stephen's Church S. S., for support of "St. Stephen's" Scholarship, one-half yearly payment.....	30 00
<i>Fairfield Archdeaconry</i> , Trumbull, (<i>Tashua</i>)—Christ Church, through Woman's Auxiliary	1 00
<i>New Canaan</i> —St. Mark's Church S. S.* \$1; Woman's Bible Class, \$8.....	9 00
<i>Watertown</i> —Christ Church	52 00
<i>Waterville</i> —St. Paul's Chapel, S. S.....	12 10
"A Friend"	50 00

DELAWARE.

<i>New Castle</i> —"Louise," A Birthday Gift.....	14 00
<i>Wilmington</i> —St. John's Church Members....	16 81

ILLINOIS.

<i>Chicago</i> —St. James' Church.....	2 00
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INDIANA.

<i>Indianapolis</i> —St. Paul's Church S. S., thro' Woman's Auxiliary, Easter Offering for "Wm. H. Morrison Memorial" Scholarship, Cheyenne River Agency	60 00
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LONG ISLAND.

<i>College Point</i> —St. Paul's Chapel, for "College Point" Scholarship in Hope School.....	20 00
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MARYLAND.

<i>Baltimore</i> —Church of the Holy Trinity, "A Member," through Baltimore Indian Aid for use of Bishop Hare.....	50
<i>Fredrick</i> —All Saints' Church, through Baltimore Indian Aid for use of Bishop Hare....	11 25
<i>Washington</i> —Dr. and Mrs. Shiras.....	10 00
Church of the Incarnation*.....	13 22

MASSACHUSETTS.

<i>Boston</i> —Trinity Church S. S., through Woman's Auxiliary for "Trinity" Scholarship.	60 00
<i>Malden</i> —St. Paul's Church, "a lone and hard-working woman".....	1 00

MICHIGAN.

<i>Grosse Isle</i> —"Mrs. J. A. R.".....	10 00
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MISSOURI.

<i>Hannibal</i> —Trinity Church.....	2 50
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NEW HAMPSHIRE.

<i>Tilton</i> —Trinity Church.....	8 41
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NEW JERSEY.

<i>Camden</i> —St. Paul's Church.....	25 00
<i>Elizabeth</i> —Christ Church.....	10 00
St. John's Church, for Bishop Hare.....	6 50
<i>Mount Holly</i> —Trinity Church S. S.....	5 00

NEW YORK.

<i>Briar Cliff</i> —All Saints' Church*.....	1 63
<i>Greenburgh</i> —Zion Church* for Bishop Hare's Indian Work.....	4 50
<i>New York</i> —Through the Niobrara League, of which from Church of the Transfiguration, \$10; St. Ann's Church, \$5; Church of the Ascension, Miss Rhinelander, \$25; St. Bartholomew's Church, Ladies' Missionary Society, additional, towards support of one lady, \$165; Calvary Church, additional, for	46 50

support of one lady, \$25; Christ Church, Woman's Missionary Association, \$25; St. Mark's Church, \$10.50; All Angels' Church, \$12; Church of the Incarnation, \$50; Church of the Transfiguration for Choteau Creek, \$30.50; Staten Island Branch, \$19; St. Paul's Church, Yonkers, \$5; Mrs. J. J. Astor, in the name of the Society, to constitute Archdeacon Kirkby a life member, \$100; collection at Public Missionary Meeting in the Church of the Transfiguration, four years payment of "Archdeacon Kirkby" Scholarship, \$250.23; Mrs. Pellew, for "Marian" Scholarship in St. John's School, Cheyenne, \$60.....	892 23
<i>Poughkeepsie</i> —St. Paul's Church.....	10 00
<i>Red Hook</i> —Christ Church S. S., of which from the girls of St. Margaret's Home, \$7.25.....	37 78

NORTH CAROLINA.

<i>Wilmington</i> —St. James' Church*.....	20 00
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NORTHERN NEW JERSEY.

<i>Jersey City</i> —St. Matthew's Church S. S., for "Mary J. Abercrombie" Scholarship, St. Mary's School, Nebraska.....	60 00
<i>Montclair</i> —St. Luke's Church S. S., for Scholarship, Niobrara	60 00

OHIO.

<i>Cleveland</i> —Trinity Church.....	2 00
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PENNSYLVANIA.

<i>Lower Merion</i> —Church of the Redeemer, of which from "B." \$15.....	16 07
<i>Philadelphia</i> —Memorial Church of the Holy Comforter.....	1 15
St. Luke's Church* of which for Scholarship Hope School, \$60; "Hope" Scholarship, \$60; Indian Hope, \$1.....	223 50
St. Matthias' Church.....	58 37
Dr. Casper Morris.....	25 00
Through Indian Hope Association, of which from Church of the Holy Trinity, \$40; Church of the Mediator, Woman's Bible Class, \$10.30; Grace Church, \$34; St. James' Church, \$22; St. Luke's Church, \$7; Zion Church, \$9; Christ Church, of which for Bishop Hare's Educational work, \$60; Welsh Memorial, \$25; for general work of Indian Hope, \$25 (\$110); St. Jude's Church, \$5; St. Mary's Church, \$5; St. Peter's Church, Germantown, of which for "Pauline" Scholarship, \$10; "W. H. H." Scholarship, \$11.86 (\$21.86); St. Martin's Church, Marcus Hook, \$5; one-half collection at semi-annual meeting of Philadelphia Branch Woman's Auxiliary, \$12.75....	281 91

\$600 00

RHODE ISLAND.

<i>Bristol</i> —St. Michael's S. S., of which for Scholarship, \$60.....	70 00
<i>Providence</i> —Through the Indian Aid Society, of which from Mrs. Geo. H. Corliss, \$100; for Bishop Hare, at his discretion.....	175 00
St. John's Church.....	250 56
<i>Westerly</i> —Christ Church S. S., for Indian Scholarship.....	60 00

555 56

SOUTHERN OHIO.

<i>Columbus</i> —Trinity Church, through Woman's Auxiliary, special appropriation for "Francis Huntington" Scholarship.....	60 00
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VERMONT.

<i>Bennington</i> —St. Peter's Church.....	5 00
<i>Bethel</i> —Christ Church, "for Indian boys of St. Paul's School, Yankton".....	3 50

8 50

WESTERN MICHIGAN.

<i>Luddington</i> —Grace Church.....	2 10
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WESTERN NEW YORK.
Rochester—St. Luke's Church, of which for
 Scholarship, \$60; Bishop Hare's Building
 Fund, \$100; (through Woman's Missionary
 Association, \$82.70).....

236 04

MISCELLANEOUS.

Miss Jarvis.....

5 00

Proportion General Mission Offerings (for de-
 tails, see p. 253)..... 11 50
 16 50
 Receipts for the month..... 3,453 87
 Amount previously acknowledged..... 16,784 87
 Total receipts since September 1st, 1880..... 20,238 74

SPECIAL CONTRIBUTIONS.

ALBANY.

Ballston Spa—"Mrs. J. W. H." for Rev. C. M.
 Hoge, for Church at Durango..... 15 00
Duanesburgh—Christ Church, for Bishop Spal-
 ding..... 7 57
Troy—St. John's Church, Mrs. G. M. Tibbetts,
 for Bishop Vail..... 50 00

72 57

ARKANSAS.

Fort Smith—St. John's Church* for Mission
 to the Jews.....

4 00

CENTRAL NEW YORK.

Bainbridge—St. Peter's Church, of which
 from S. S., \$28; "Mrs. John L. E—," \$5 for
 Bishop Elliott..... 33 00
Binghamton—Church of the Good Shepherd
 S. S., of which one-half yearly payment of
 Scholarship St. Mark's School, Salt Lake,
 Utah, \$30; "J. E." for Mission to the Jews,
 \$2; Society for the Increase of Ministry, \$1.
Utica—"E. H. T." for Rev. Mr. Dunlop's
 Schools.....

81 00

CENTRAL PENNSYLVANIA.

Carlisle—St. John's Church, for Mission to the
 Jews..... 10 22
Mansfield—St. James' Church S. S., for Bishop
 Morris.....

5 20

CONNECTICUT.

Meriden—St. Andrew's Church, for Bishop
 Niles..... 20 00
Middletown—Church of the Holy Trinity*
 for Bishop Whipple..... 11 00
 Berkeley Divinity School Missionary Assoc-
 iation, for Mrs. Buford..... 10 00
New Haven—St. John's Church S. S., for
 Scholarship, Plain City, Utah..... 40 00
 Trinity Church, for Rev. J. J. Emmegah-
 bowh..... 15 00
Watertown—Christ Church, for Mrs. Buford..... 25 00
Westport—Christ Church, "Mrs. J. N. P." for
 Bishop Whipple.....

15 00

136 00

IOWA.

Clinton—St. John's Church S. S., for Bishop
 Spalding.....

5 00

LONG ISLAND.

Brooklyn—"B. F.," for Bishop Paddock..... 5 00
 St. John's Church, for Bishop Paddock... 32 71
Huntington—St. John's Church, for Bishop
 Paddock.....

5 00

42 71

MARYLAND.

Baltimore—St. Barnabas' Church, of which
 for Bishop Garrett, \$10; Bishop Elliott, \$10.
Washington—"Ellen K." for Organ for Rev.
 G. B. Cooke's Church, Petersburg, Va.....

2 00

22 00

MASSACHUSETTS.

Boston—St. Mark's Church, for American
 Church Building Fund..... 10 00
 St. Paul's Church, through Woman's Aux-
 iliary, of which for Cuban Mission, Key
 West, \$6; Sister Eliza's support, \$5; Sup-
 port of Mrs. Klugerie, \$5; for Church in
 Northern Texas, in memory of Miss C. Colby,
 \$6; Bishop Garrett, \$2.....

23 00

Trinity Church S. S., through Woman's
 Auxiliary, of which for Scholarship, Utah,
 \$40; "Trinity" Scholarship, Hampton, Va.,
 \$70;..... 110 00
 "R. A. B." for Colored Church in Mem-
 phis..... 50 00
Cambridge—Christ Church* of which for "Ar-
 thur Hurd" Scholarship, \$60.25; Bishop
 Whipple, \$5; Bishop Garrett, \$5; Bishop
 Spalding, \$5..... 75 25
New Bedford—Grace Church, through Wo-
 man's Auxiliary, for support of Mrs. Klug-
 erie, \$5; for support of Sister Eliza, \$5..... 10 00
Worcester—All Saints' Church S. S.* for Rev.
 T. J. Mackay..... 196 00

474 25

MICHIGAN.

Detroit—St. Paul's Church, through Woman's
 Auxiliary, for support of Indian Missionary,
 Joseph..... 94 86
 Branch Woman's Auxiliary, for Hospital,
 Washington Territory..... 39 00

133 86

MINNESOTA.

St. Paul's Church—Christ Church S. S.* for
 Bishop Brewer.....

22 50

MISSOURI.

Hannibal—Trinity Church, for Mission to the
 Jews..... 3 50
St. Louis—Church of the Holy Communion,
 for Colored Church in Memphis..... 2 00

5 50

NEW JERSEY.

Elizabeth—Branch Woman's Auxiliary, for
 Welsh Memorial Chapel Bell..... 100 00
 St. John's Church, for Bishop Whipple... 1 00
Camden—St. Paul's Church, Young Men's
 Bible Class, for St. Mark's Church, Durango,
 Colorado..... 10 00

111 00

NEW YORK.

Newburgh—St. George's Church, of which
 two Scholarships, Salt Lake, \$80; Seabury
 Divinity School, \$50; Nashotah Daily Bread
 \$20..... 150 00
New York—Church of the Incarnation (of
 which from Mrs. D. G. Ely for Hampton
 Institute, \$100); for Bishop Paddock, \$25..... 125 00
 St. Stephen's Church S. S., for Mrs. S. E.
 Cotten, Bastrop, La..... 5 00
 St. Thomas' Church, Mrs. Peter Jay, thro'
 Woman's Auxiliary, for Hospital, Washing-
 ton Territory..... 10 00
 St. James' Chapel Fund, through Mrs.
 N. W. Boyd, for Bishop Brewer..... 500 00
 (Harlem)—Church of the Holy Trinity,
 for Bishop Paddock's Hospital..... 65 25
 Through Niobrara League, from St. Paul's
 Island Branch, for closets for St. Paul's
 School..... 50 00
 "A Churchwoman," for sufferers by floods
 in the West..... 15 00
 "Fred," self-denials, for negro children
 under Mrs. Buford..... 50
 "Miss F." for Scholarship at Hampton Va..... 70 00
Mamaroneck—St. Thomas' Church Mission-
 ary Association, for Bishop Elliott..... 15 25
Highland Falls—Church of the Holy Inno-
 cents, of which for Bishop Clarkson, \$5;
 Bishop Morris, \$5..... 10
Poughkeepsie—St. Paul's Church, for Bishop

Spalding.....	3 00	Brownsville—St. John's Church, "a communicant," for the American Church Building Fund.....	10 00
Rye—Christ Church, Woman's Missionary Association, for Scholarship in St. Mark's School, Salt Lake, \$40; Hospital, Washington Territory, under Dr. and Mrs. Miles, \$72.....	112 00	Corry—Emmanuel Church, for Bishop Spalding.....	22 50
Westchester—St. Peter's Church, through Woman's Auxiliary, for Rev. J. M. McBride....	10 00		38 85
	1,141 00	RHODE ISLAND.	
NORTHERN NEW JERSEY.		East Greenwich—St. Luke's Church S. S.* for Scholarship, Salt Lake.....	40 00
Bergen Point—Trinity Church, Woman's Missionary Association, "a member," for "Salt Lake" Scholarship.....	10 00	Providence—St. John's Church, for Bishop Whipple.....	13 00
Millburn—St. Stephen's Church S. S., for Bishop Paddock.....	35 09	Church of the Redeemer, through Woman's Auxiliary, towards pledge for Mrs. Buford, \$1; for Rev. Mr. Dunlop's School, \$14 00.....	15 00
North Plainfield—Church of the Holy Cross, for Bishop Paddock.....	10 25	Church of the Saviour, \$3; St. John's Church, \$4; Grace Church, \$11, through Woman's Auxiliary, towards pledge for Mrs. Buford.....	18 00
	55 34	Grace Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	5 00
NORTHERN TEXAS.		Westerly—Christ Church, through Woman's Auxiliary, towards pledge for Mrs. Buford..	1 00
Dallas—St. Matthew's Cathedral, Mrs. S. H. Watson,* for Northern Texas (special).....	10 00		92 00
OHIO.		SOUTHERN OHIO.	
Cleveland—Trinity Church, of which for Bishop Tuttle, \$50; Bishop Paddock, \$1.....	51 00	Columbus—Trinity Church, through Woman's Auxiliary, for support of Sister Eliza.....	5 00
Painesville—St. James' Church S. S., for Bishop Brewer.....	30 61	Cincinnati—St. Paul's Church, of which for Bishop Tuttle, \$50; Bishop Spalding, \$40....	90 00
Wooster—St. James' Church, Woman's Auxiliary, for Rev. G. B. Cooke, Va.....	5 00		95 00
	86 61	TENNESSEE.	
PENNSYLVANIA.		Cleveland—St. Luke's Church, Good Friday offering, for Mission to the Jews.....	4 00
Philadelphia—Church of the Mediator S. S. and Bible Class, for Bishop Tuttle.....	105 44	VERMONT.	
Calvary Monumental Church, for Western Church Building Fund.....	50 00	Burlington—Mrs. J. I. Bliss, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	5 00
Church of the Holy Comforter, Branch Woman's Auxiliary Committee on Work for Freedmen, for Rev. Mr. Dunlop's schools.....	100 00	VIRGINIA.	
Church of the Redeemer, for Miss Scott.....	3 01	Northampton Co., Eastville—Christ Church, for Mission to the Jews.....	2 00
St. James' Church, through Indian Hope Association, Young Ladies' Bible Class, for Lower Brulé Parsonage.....	75 00	Petersburgh—St. Stephen's Church S. S.* of which for Mission to the Jews, \$3.13; for Miss Scott, \$5.32.....	8 45
St. Luke's Church, of which for Bishop Tuttle's School for Girls, \$2.50; Bishop Tuttle, \$26; Bishop Wingfield, \$5; Bishop Clarkson, \$25; Bishop Whipple, \$2; Bishop Vail, \$6.....	66 50		10 45
"L. L. W.," of which for Bishop Whipple, \$25; Bishop Garrett, \$25; Bishop Clarkson, \$25.....	75 00	WESTERN NEW YORK.	
Mrs. Chas. Willing, through Woman's Auxiliary, Rev. Mr. Dunlop's school.....	100 00	Hammondsport—St. James' Church, through Woman's Auxiliary, for Domestic freight...	4 50
"M. E. B.," through Woman's Auxiliary, towards the endowment of "Sarah" Memorial Scholarship, St. Helen's Hall, Portland, Oregon, 1st payment.....	500 00	Rochester—St. Luke's Church, for Orphanage at Portland, Oregon.....	2 00
(Germantown)—St. Peter's Church, from Committee on Work for Freedmen, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	5 00	WEST VIRGINIA.	
Selin's Grove—"M. K. S.," for Bishop Tuttle..	3 50	Hedgesville—Mt. Zion Church, for Swiss Church under Bishop Herzog, \$20; for French Building Fund, Paris, \$10.....	30 00
	1,083 45	MISCELLANEOUS.	
PITTSBURGH.		Cash for organ, for Rev. G. B. Cooke, for Church at Petersburg, Va.....	20 00
Bradford—Church of the Ascension, Good Friday offering, for Mission to the Jews....	6 35	Receipts for the month.....	\$3,804 01
		Amount previously acknowledged.....	25,295 47
		Total receipts since September 1st, 1880....	\$29,099 48

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$19,579.90,	\$97,452 11
Designated for Work among Colored People, of which from Legacies, \$2,158.83,	7,350 96
Designated for Work among Indians, of which from Legacies, \$3,191.67,	20,238 74
Special Contributions, of which from Legacies, \$1,650.00,	29,099 48
	\$154,141 29

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians, and Work among the Colored People of the South,	\$167,000 00
Receipts for the eight months, exclusive of Specials,	125,041 81
Balance required from May 1st, 1881, to September 1st, 1881,	\$41,958 19

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Joshua Kimber.

Mr. F. S. Winston,
" Lemuel Coffin,
" Charles R. Marvin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Howard Potter,
" Jos. W. Fuller,
" C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House,

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

JUNE, 1881.

OUR MISSION TO THE HEATHEN.

CONTACT with many persons leads us who are at the centre of the Church's Missionary work to believe that two ideas and opinions with respect to General Missions are quite widely disseminated and, by some, strongly held; and yet we think we can show, directly, that the ideas are incorrect and therefore the opinions not well founded.

The first of these is, that the Church of England has no work equivalent to our great work of Domestic Missions, and that therefore she is willing and glad to undertake a larger share of the Foreign work than otherwise would fall to her lot.

The second of these is, that the Church of England has so largely occupied the foreign field that we, as the daughter Church entering upon any part of it are virtually intruders.

We beg our readers to give us their attention that we may, as briefly as possible, discuss these points.

We aver that the mother Church has her full responsibility for what we call Domestic Missions, *i.e.*, the following of those of our own flesh and blood in their dispersions and colonizations, those who have the knowledge of God, and the love of CHRIST in their hearts it may be, in order that we may do that which we are bound to do—teach them the way of God more perfectly. Now, if this be a correct definition, then England has much of this work to do, albeit not in her island home, but at the ends of the earth. We hear it truly said that the sun never sets upon England's flag. Wherever in the round world that flag, representing Christian sovereignty, is flung to the breeze, will be found an English Colony larger or smaller; and almost wherever one finds such a colony, there will be found the Chaplain of "The Society for the Propagation of the Gospel," ministering to his own people, even as his prede-

cessor in Long Island, New Jersey, Maryland and elsewhere, ministered to our English ancestors; and, pray, in what essential respect does this work differ from that done by our own Missionaries in Kansas, Iowa, or Oregon?

It is well known that this particular department of work has always very largely occupied the attention of the "Venerable Society" since its organization in 1701. The last Report of that Society lies open before us as we write, and we find that (exclusive of "Specials" which amount to about \$7,000,) it expended in British America *alone*, during the year 1879, about \$79,500, and this might be said to be only a beginning; while the appropriations of our Society for the current fiscal year for work among white people in the United States are but \$107,500. Does not this demonstrate that England has Domestic Missions and is doing more in that line than we are? We attempt to make no point here as to what, from the circumstances of the case, in England falls within the line of Diocesan Missions, which in this country would come under the General Board.

In the next place, with regard to Foreign Missions, *i.e.*, Missions to the heathen, England does have an especial accountability such as we have not; for, in accepting political responsibility for that great Empire of India, over which England's Queen lifts her sceptre, England and England's Church, in the sight of God did accept, at least an equal, responsibility for the evangelization of the tens of millions therein resident.

Would it not, therefore, be both unfair and unmanly in us to attempt to evade or to shift upon the mother Church any part of the general accountability for the work in the whole field, which, according to our numbers and our means, the risen SAVIOUR

laid upon us in common with all disciples in preparation for His coming again?

In confirmation of what we have said, as coming from the pen of one who is himself, we presume, actively engaged in the great Domestic Field, we append here part of an editorial from *The Living Church* of April 23d, which is but one of two in the same issue. We wish that we had room for both:

Every one at all interested in the general Missionary work of the Church, has found those who say: "Let us first convert the heathen here at our own doors, before we send men to China or Africa or out among the Indians."

It is quite enough to say in reply, that it is not for Christians to choose what they will do in the matter. The command was, "Go ye into all the world and preach the Gospel to every creature." Therefore we have no option. For all who recognize the authority of CHRIST, the question was decided once and once for all, on the Mount of the Ascension, eighteen hundred years ago.

There is a seeming force in the objection urged. But it will be found that those who have no interest in the general Missionary work of the Church are those least to be depended upon in Christian work of any sort. It is equally certain that every earnest soul will be interested in any and every work that is for the extension of CHRIST's Kingdom.

Should we wait for every one at our own door to be converted, we should have to abandon the whole aggressive work of the Church. No matter how thoroughly any parish may be worked, there will be in it souls untouched and unsaved. No place will ever be so completely Christianized as to have in it none unconverted. We have no promise that every one shall be reached. Our LORD did say, though, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

Now and in the days to come, as in the past, the Church is to witness to the everlasting verities. Now, as heretofore, the Gospel offer is to be made. Now, as in the past, it will be rejected of many. The

Church would be recreant to every trust committed unto her should she relax her Missionary effort.

We should wait forever if we waited for the conversion of every one in Christian lands. . . .

With regard to the second proposition which we imagine to have been laid down in some minds—that practically we are intruders in the Foreign Field—we commit the answering to our late Missionary Physician at Wuchang, Albert C. Bunn, whose letter, published in the *The (New York) Guardian* of April 23d, we here insert. The article sufficiently explains itself as to its occasion, etc.:

Allow me, as for several years a Foreign Missionary, to comment on the Article signed "E. A. R.," in your issue of April 16th. It is there assumed that "American Bishops, Clergy, and Lay Church-workers," have been "sent into territories where the English Church has already organized Dioceses or sent Missionary Bishops."

This assumption is in direct opposition to the facts. On the contrary, there has never been a single intrusion, on the part of the American Episcopal Church, on ground properly occupied by English Church Missions. To make this clear, I refer briefly to the history of our Missions in China, Japan, and Africa; as, though the charge makes no specifications, it cannot possibly refer to any other than these fields.

China.—The first Missionaries of the American Church to China, sailed in 1835. Rev. Wm. J. Boone went out in 1837, and in 1844 was made Bishop of China, taking up his residence in Shanghai in the following year. It was nine years after the establishment of our Mission to China, before the first English Church Missionaries went there, and Bishop Boone was the first Protestant Bishop in China. It is only within a few years that the English have set up a Cathedral in Shanghai, for thirty-six years the See city of an American Bishop.

Japan.—The first Protestant Missionaries to this country, were the Rev. C. M. Williams and the Rev. J. Liggins, American Churchmen, who went there in 1859. In 1866 Mr. Williams was made Bishop of China and Japan. In 1870 he resumed his residence in

Japan, and has ever since lived there. It was not until a number of years afterward, that the first English Church Missionaries went to Japan, and to this day the English have never had a Bishop there. It has been recently announced that it is in contemplation to consecrate an English Bishop to reside in Osaka, a city where, for more than ten years, we have had a Mission, and where we now have a force of eight Missionaries.

Africa.—Our only Mission in Africa is that to our own daughter Republic of Liberia. This was founded in 1835. The first white Missionary (the late Rev. Thomas S. Savage, M.D.), landed Christmas Day, 1836, and was joined by Rev. Messrs. Payne, Minor, and others, on the 4th of July following. Mr. Payne was made Bishop in 1851. The English have never had a Missionary there; but three years ago, our American Bishop Penick being actually in the field, Bishop Crowther, of the English Church Niger Mission, upon the invitation of four disaffected (though now reconciled) Clergymen of the American Mission, "intruded" into the Jurisdiction and administered Confirmation, and advanced two Deacons to the Priesthood.

So much for the record of the American Church as to priority, "Christian courtesy," and "common courtesy," in her relations to the Missions of the Church of England.

It is proper to add that, so far from wishing to undertake work that has been already assumed by another Branch of the Church, the American Church, through her Mission Board, has repeatedly declined invitations to undertake Missionary work in India. . . . The latest of these declinations occurred at the last General Convention, in response to a request, signed by the Archbishop of Canterbury and by the Bishop of Rangoon, that the American Church should found a Mission in Burmah.

It is not my present intention to defend the policy of the American Church in establishing Foreign Missions. That policy was deliberately undertaken by the Church as a body, has been earnestly re-endorsed again and again at meetings of the General Convention, and most emphatically so at the last two. The question is not now, whether we shall undertake new responsibilities, but whether we should, or can, without dishonor—even without blood-guiltiness—

relinquish responsibilities thus solemnly assumed and re-affirmed.

I believe the mind of this Church is almost unanimously against the idea of such relinquishment. It is well known that our Domestic Missionary Bishops are among the most earnest supporters of Foreign Missions. I am privileged to quote a recent testimony to this effect in an extract from a letter written by the Missionary Bishop of Utah, to a Missionary of the Foreign Field. Bishop Tuttle says:

"Our work of Foreign Missions God gives into our hands, and if we work not with Him in pushing it vigorously on, He will remove our candlestick. With Him only can we work aright, and with Him not, unless vigorously heeding Foreign Missions."

There is one expression often on the lips of American Churchmen which, though correctly used by your correspondent, "E. A. R.," seems to be practically misleading. It is the calling the Church of England "the Mother Church." We may call her the Mother of the American Church; but we should not forget that the Spiritual Mother

who bore and nurtured us, is the American Church, and that filial piety will not allow us, her sons, to undervalue or misrepresent her in the interest of any other of our ancestors.

In view of what has been said, with the New Testament in hand, reading our ascending LORD's parting command and promise—"Go teach all nations, baptizing them . . . and lo, I am with you alway"—no one may venture to doubt that the Protestant Episcopal Church in the United States has, inseparable from her charter, a mission to the heathen that she may not neglect without peril to the Church herself and to her individual members, aye (as has been said), even without blood-guiltiness.

In the light of the sacrifice on Calvary, that "the world might be saved," who would dare to ask touching the Asiatic or the African—"Am I my brother's keeper?"

EPISCOPAL JURISDICTION.

THE question of Episcopal jurisdiction in those countries where the English and the American Churches meet in the common work, touched upon in the foregoing article, is one that has long been under discussion. It seems, however, to be in the way of fair adjustment.

By the mail just received, Bishop Schereschewsky writes:

The successor to the late Bishop Russell of Ningpo has arrived in Shanghai. There has been some discussion about the suitability of his title, and also as to his proposed installation in the Cathedral (so-called) at Shanghai. I have communicated with the Archbishop of Canterbury on the subject, and upon further and correct information as to his title—"Bishop of the Church of England in Mid-China"—have withdrawn my objections on that score; but I still object to his installation in the Cathedral [that in Shanghai to which Dr. Bunn above alludes], as that would present the appearance of having two Bishops in

one See, which would be contrary to precedent and to the Resolution passed at the Lambeth Conference.

The Recommendation of the Lambeth Conference, to which the Bishop refers, we find quoted (upon p. 271,) in *The Journal of the General Convention, 1880*:

"When it is intended to send forth any new Missionary Bishop, notification of such an intention should be sent beforehand to the Archbishop of Canterbury, to the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and to the Metropolitan of any province near which the Missionary Bishop is to minister."

Upon the basis of this, our House of Bishops adopted the following resolution: (*Journal p. 272.*)

"*Resolved*, That it be referred to the Board of reference aforesaid [defined in a previous resolution] or to the members of it appointed from this House, provided no general board shall be formed, to act with

power, in conjunction with the Bishops of Japan and China respectively, in indicating the districts within which the said Bishops of China and Japan shall labor, and that this House of Bishops hereby assents to the changes of limits of jurisdiction and of title, if need be, accordingly."

The question in China, so far as is un-

derstood, turns upon the English Bishop's *seat* being in the city of Shanghai where we have been established so many years. It is further understood that in the event of an English Bishop being sent to Japan, the line of jurisdiction between him and Bishop Williams is likely to be clearly drawn.

APPOINTMENTS.

THE friends of the China Mission will be glad to know that there is every probability that after the meeting of the Board of Managers, this month, we shall have the pleasure of announcing the appointment of at least three new Missionary workers. This would bring the number up to what it was before our old friend, and long-time Missionary, the Rev. Dr. Nelson, and his daughter, and the Rev. Mr. Bates retired. It is very much to be hoped that this number will be increased before the time of sailing in the early autumn.

Mexico.—By the invitation of the Ecclesiastical authority of the Mexican Branch of the Church, the Rev. CARLOS E. BUTLER, who remains a Presbyter of the Diocese of Pennsylvania, has, with the approbation of his Diocesan, accepted an appointment to take part in the educational work in the City of Mexico. By an arrangement between the League in Aid of the Mexican Branch of the Church, and the Foreign Committee and the Board, Mr. Butler's support has been provided for in excess of the annual appropriation.

ORDINATIONS.

Haiti.—On the First Sunday in Lent (March 6th) the Rt. Rev. Dr. Holly admitted to Deacon's Orders Mr. SHADRACH KERR; and on the Sunday following, he advanced him to Priest's Orders. The Bishop dwells upon this interesting fact in his letter in this number.

Mexico.—Information has been received that, on the 16th of February, the Rt. Rev. Dr. Riley, in the Church of San Francisco, City of Mexico, ordered Deacons the following named persons :

MR. PIOQUINTO ORIHUILA, MR. LUIS CANAL, MR. J. RAMIREZ ARELLANO, MR. JACINTO HERNANDEZ, MR. JOAQUIN HERNANDEZ.

On the 22d of that month, in view of the exigencies of the case, the Bishop advanced these gentlemen to the Priesthood.

Touching these ordinations, our correspondent writes:

Señor Orihuila is seventy-six years of age,

and was one of the first openly to confess CHRIST years ago. He belongs to the congregation of Joquecingo, and will now be qualified to administer the Sacraments in that distant district, where there has been no Clergyman.

Señor Canal has been very prominent in the history of the Mexican Church. He had charge of it after the death of Manuel Aguas until Bishop Riley returned to Mexico. He is a man of talent and an able preacher.

Señor Ramirez Arellano has been laboring faithfully for years in the congregation of Xochitengo.

Jacinto and Joaquin Hernandez, sons of the Bishop-elect, are young men (married) of good education and excellent ability. The former edits *La Verdad*, and preaches with much eloquence.

Bishop Riley has a very high estimate of the Christian qualifications of these newly ordained brethren.

RETIREMENT OF MISSIONARIES.

China.—It is with regret that we announce to the Church intelligence received by the last mail that the Rev. and Mrs. DANIEL M. BATES have, by the direction of physicians, retired from the field. This is consequent upon the failure of Mr. Bates' health because of the

development of a malady which was not recognized at the time of his appointment. This separation is spoken of by the Bishop and the other Missionaries with great sorrow. We publish beyond, the Bishop's words, and Mr. Bates' own letter upon the subject.

MARRIAGE.

ON the 28th of April, 1881, at the residence of the bride's mother, Wheeling, W. Va., by the Rt. Rev. George W. Peterkin, D.D., assisted by the Rev. R. R. Swope, the

Rt. Rev. CHARLES CLIFTON PENICK, D.D., Bishop to Cape Palmas and parts adjacent, West Africa, and Miss MARY HOGG, daughter of the late Isaac Hogg, of Wheeling.

MOVEMENTS OF MISSIONARIES.

Japan.—Miss MARGARET L. MEAD, whose appointment was announced in the last number, has taken passage by the "City of Tokio" from San Francisco, May 19th. She left New York on the 11th ultimo. On the morning of that day, a Service was held in the chapel of Church of the Holy Communion under arrangements made by Miss Julia C. Emery, Secretary of the Woman's Auxiliary. The Holy Communion was administered by the Pastor, the Rev. Henry Motet, assisted by the Secretary for Foreign Missions. An address was made by the latter.

Mexico.—The Rev. CARLOS E. BUTLER, whose engagement in Mexico is noticed above, sailed from New York by the steamer "City of Alexandria" April 21st. A farewell meeting was held in the Church of the Epiphany, Philadelphia, under the arrange-

ment of the Rev. Dr. Matlack; five of the Clergy and an interested congregation being present. The Rev. Dr. Buchanan presided. The Bishop of the Diocese and the Bishop of Delaware were unable to be there because of engagements.

On the afternoon of the 18th, a parlor meeting was held at the residence of Mrs. William Oothout, New York, at which addresses were made by Mr. Butler, and the Rev. Abbott Brown, General Secretary of the League. The Rev. Dr. Williams of St. George's Church presided. Mr. Butler was also present the next day at the Annual Meeting of the Mexican League, when, in the absence of the Bishop of the Diocese, Bishop Lee presided, by whom an address was made. The Rev. Messrs. Butler and Brown, and the Secretary for Foreign Missions also made addresses.

CHINA.

In connection with the announcement, on a previous page, of the retirement of the Rev. Mr. Bates, we desire to put on record here what Bishop Schereschewsky writes from Wuchang, under date of March 4th, addressing the Secretary :

I am sure that your disappointment and regret will be equal to mine when I inform you that Mr. and Mrs. Bates are expecting to return to the United States in April. I enclose you a duplicate of Dr. Boone's certificate, which will acquaint you of the reasons for Mr. Bates' departure. I have a very high opinion of Mr. Bates, and had expected much from his future had he been permitted to labor in this field, especially in the literary line. His first, and I regret to say, his last contribution in the shape of an historical pamphlet in Chinese, was creditable and full of promise.

Dr. Boone, speaking for himself and Dr. Macleod, says that Mr. Bates is suffering from a trouble in no way due to any local climatic influence: still, he believes that his only chance for recovery is to remove to some region better adapted to the wants of his special case.

LETTER FROM THE REV. D. M. BATES.

ST. JOHN'S COLLEGE, SHANGHAI,

March 9th, 1881.

It is with profound sorrow that I must communicate the decision of the physicians that there is no hope of my recovering my health here, and that it would be dangerous for me to remain longer in China. For two years, ever since I was attacked by typhoid fever, I have had a more or less constant struggle to regain strength. Two summers I have gone north in the hope that the change might accomplish all that was needed; but this hope has not been fulfilled, and now Dr. Boone, in consultation with Dr. Macleod, under whose care I have been since my illness two years ago, thinks that no alternative is left but to return to America.

The disappointment and sadness which we feel are beyond expression. All I can hope is that a useful life may still be open to us. For so many years we have longed for the Missionary life, that to have it taken from us is a heavy cross to bear; but there will ever be the blessed assurance that we

have done all that in us lay to carry on this work, and *in will* at least, we must ever be counted as Missionaries.

It is no light aspect of the trial, to be separated from Bishop and Mrs. Scherschewsky. I have been in constant intercourse with the Bishop for nearly three years, and I feel as though it would be too much to hope for to be so happily related to another Bishop. His entire bearing has been marked by unfailing kindness, courtesy and affection. Hence to say that I shall ever have a deep love for him is to use feeble terms to express what I sincerely feel.

Again, it is most trying to leave the College at this juncture. I am doing a definite work, and the others have also their definite work. It gives me much solicitude to leave Mr. Boone and Mr. Yen alone.

Surely the Church must rise to the emergency. It is not one, two or three men that are needed, but six or eight at the least. But of these needs I hope to be able better to tell you in person, if possible, by the last of May.

FROM THE REV. W. J. BOONE.
ST. JOHN'S COLLEGE, SHANGHAI,
February, 1881.

To the Spirit of Missions:

I do not know whether others have written of the late examinations, but as a way-mark in one prominent part of our work they should be of interest to its well wishers. Our year in China must conform to the national ideas, and the end of January or early in February is the time for all new efforts—the date when schools look for holidays, festivities and the precursors thereof—reviews and examinations. So our Christmas term runs from September 1st to about a week before New Year, which fell upon January 30th. On Monday, the 24th, about 140 children from the Rev. K. C. Wong's Boys and Girls Day-schools gathered at the Church of Our Saviour. Mr. Blanchet of Tokio, over here on a trip to recruit, and myself were the visitors and were both greatly pleased with so many bright, clean young faces. Class by class was called and recited from memory, or answered questions as desired, on what they had studied. The more advanced had been through four or five books of the Chinese classics and our catechisms on the LORD's Prayer, Creed and

Ten Commandments, in the several books of Moses, and were committing some one of the Gospels. Mr. Wong is happy at such work and his fifty-eight years do not lessen his own quick interest which tends to promptness and heartiness in the children's responses.

The Rev. E. H. Thomson had a like gathering at Christ Church, Shanghai city, of town and country Day-schools which we were sorry not to be able to visit. Tuesday A. M.—The two College classes were examined in Mathematics and Physics, the one class on Hydrostatics and the other chiefly on Leverage and Cubic measures. The Rev. Y. K. Yen is the Professor. At 2 P. M., the Emma Jones Girls' Boarding-school was put to test. The older girls first sang an English hymn. Then each recited in turn Chinese classics and portions of Scripture. The Rev. Mr. Yen in an address at the close said that, even from the native standpoint, very few women in China could do what these girls had done. Their handy work, neatness and manners all reflect the greatest credit on Miss Wong, who has so heartily devoted herself to the girls. Wednesday A. M.—The College classes took up Descriptive Geography and General History of the old world Empires and showed how carefully the Rev. D. M. Bates had drilled them. From 2 P. M. to 5, the College and Grammar School were examined in Classics and the Scriptures. The Rev. H. N. Woo at St. Paul's, Kong Wan, collected some six Day-schools, and at the Bridgman Memorial, Mr. and Mrs. Thomson reported that their girls did well, as usual. Thursday, the Theological exercises closed our work. The Rev. Mr. Bates took the examination in Church History through the General Councils. The Rev. Mr. Thomson conducted that upon such general subjects as Parables, Inspiration, etc., and special passages selected to show their progress in exegetical skill. I myself conducted the examination on the Prayer Book, taking occasion to state that the Rev. Dr. Nelson had taught the class until within a few weeks and that my own work had been to ground the pupils in the doctrine of the Incarnation, which subject was then taken up and shown to have been fairly grasped by the class. Three students had left for Wuchang, and now four others were graduated for Shanghai. They are to work two years as post-

graduate students and Catechists, and if found apt to teach, faithful and blameless, will (D. V.) be ordered Deacons. Seven young men remain for the new term; others will, we trust, be found to fill the vacancies as the College students near the goal of their studies. Pray for those newly sent forth to a more active part in our work.

JAPAN.

A SIMPLE FACT OF MUCH SIGNIFICANCE.

AN old time Missionary of the Board sends the following, which is of much interest.

In a letter from Yokohama, recently received (its date is March, 26, 1881), the following sentence occurs in reference to the visit made to Japan by the King of Hawaii; and especially concerning an interview between the King and certain Japanese Christians.

"It was brought about through my acquaintance with——, and was not done without consultation on the part of His Hawaiian Majesty with the Japanese government, whose guest the King was while in Japan.

"They replied that Religion was free, and that there could be no objection to the King meeting the Japanese Christians, especially for the purpose of allowing them to express their thanks to the Sandwich Island Christians for favors received.

"My friend continues: 'Though we knew nothing of this consultation with the Government till afterward, we were glad the ceremony was strictly within the objects contemplated; the more so, as there was a deputation of Christians from Tokio to present their compliments to the King; but which could not be admitted owing to the programme being fully arranged.'

"It needs no comment to point out the importance of that single phrase 'Religion is free,' as proceeding from such a government as that of Japan *has been*, and it is also noteworthy that such an utterance should have been elicited by the Ruler of those little Islands in the middle of the North Pacific where modern Missions have achieved one of their most signal conquests, and where Christian Chinese immigrants have built a Chapel costing \$10,000. Such facts surely have much significance to those who would read 'the signs of the times.'"

Upon the same subject the Rev. E. R. Woodman writes from Yokohama, under date of March 14th:

Last Thursday there was a very interesting Service at the Union Church in Yokohama. His Majesty the King of Hawaii is making a brief sojourn in this land, and on that day he met the native Christians. Some years ago, Hawaii sent \$1,000 to the native Christians of Japan to aid them in erecting a church edifice. They now have a fine building, just like an American church. The natives took advantage of the ninth anniversary of the founding of their church, to present His Majesty of the Sandwich Islands with a copy of the New Testament in Japanese. The presentation speech was in Japanese, and was then translated into English. His Majesty replied in fine English.

The church was filled during the exercises, by far the greater number of people being natives. Many of them were very intelligent looking. It was stated in the address that there are now 4,000 native Christians in the country. Is it not encouraging to know that God's blessing has been so richly poured out on the efforts of faithful Missionaries? We can but wish that our own Church could claim a larger proportion of the 4,000 than she does claim. But let us thank God that so many have found the way of truth; that so many have learned of Jesus, and are enjoying the privileges of membership in the Church of CHRIST.

FROM LETTERS OF THE REV. T. S. TYNG.

OSAKA, February 25th, 1881.

I see in the list of wants you have published, \$2,000, put down for a school building. That was my first estimate for Osaka, but it was afterward put at \$2,500. Less than that amount would not be sufficient here, and I am not sure whether, by the time we get it, even that will suffice. The price of land on the "Concession" is rather tending upward, and there is so little vacant that more increase in the demand for it (which seems not unlikely to come), might send the price upward indefinitely.

My attention has been called to a place in

the city which would be in many respects a very fine one, not only for the school, but for a hospital as well. It is a place that formerly belonged to the Daimio of Kaga, the richest province in Japan. Here he sent his rice, of which the whole revenue of a Daimio consisted, for storage and sale. The place is about 700 feet long by half as wide, and is separated from the river on two sides only by a narrow street and a few small houses on the bank. Nearly surrounding three sides of it is a long row, perhaps 1,000 feet in all, of very substantially built Japanese fire-proof store-houses, with good stone foundations, tile roofs, and strong timber frames. These could either be refitted for school use, or torn down and the material used. Besides these there are two large semi-foreign buildings, which would also yield a large amount of material. The whole place, which is now in the hands of the government, can probably be bought for about the value of the building material for removal, say perhaps \$3,000, or even possibly less. The increase of large manufacturing establishments in the city will soon put an end to such opportunities as this. Indeed, we are never likely again to have so good an opportunity. The reason the place is valued at so low a price is that its situation is not good for any ordinary business. It is on the southern edge of the city (whose greatest length is from east to west) and about midway between its eastern and western ends. The air is good, and the danger of fire small, two great considerations for school and hospital work. If any such plan as this were carried out, it would involve of course the building of a house for some one, at least, of the Mission in the new place. That, however, is almost or indeed quite a necessity in any case.

Miss Michie has arrived, and we are all very much pleased with her.

We hope to have a few candidates for Confirmation when the Bishop comes in May.

March 15th.

The increase that I have been looking for all winter in St. Timothy's School seems to have come at last. We number now forty-two or forty three scholars, with new applications coming in day by day. We have had to refuse quite a number as too young. Our rule is that they must either be fourteen, or have finished the course of study of the government primary schools. When we

get our new buildings (whenever that may be,) I hope to open a primary department. This would cost but little, would be a benefit to the higher school, and bring more boys under our influence; but we can do nothing of that sort until we get a better place.

On Friday mornings during Lent, we have a Service at St. Timothy's, where Mr. Nakashima makes an address to the boys, the same that he delivers in the Chapel on Friday afternoons. He has a carefully prepared course on the destruction of Jerusalem, for which he has been studying Josephus and other writers since New Year. The first address, on the mercy of God shown to Israel in all its history, the rejection of which led to the destruction of the city and the scattering of the nation, was really eloquent, especially the closing part, in which he spoke of the fate (he knew not what,) which might overtake this nation and city, if they, like Israel, rejected the mercy of God.

He speaks with a logical directness and clearness of aim that are not common among the Japanese. I trust he may yet be led to give himself to the work of the Ministry. At present he is teaching English in the two Mission schools here.

I hope, before Easter, to begin regular Sunday Services at St. Timothy's School. At present, I am helping Mr. Morris, preaching once a week at our Chapel in Mme Moto Choö. As it is a mile away from St. Timothy's, however, it is difficult to get the students out there to Church.

FROM LETTERS OF MISS MICHIE.

YOKOHAMA, February 9th, 1881.

I arrived here last Tuesday, 1st day of February, after a tedious, rough passage. I have met the Tokio Missionaries, as well as those here. I have been nicely entertained by them all.

All our friends are well, and seem to be very comfortable.

OSAKA, February 16th.

I wrote from Yokohama giving the date of my arrival there. I spent several days in the city, dividing my time between Mr. Woodman's house, and Mr. Cooper's. I was also in Tokio. With the exception of Mr. Blanchet, all the Missionaries seemed very well. They were exceedingly kind to me, and I enjoyed being with them very much. I left Yokohama for Kobe the 9th, and after a pleasant voyage of about thirty-

six hours, anchored in Kobe harbor, where I was met by Mr. Tyng, who escorted me to my home. I found all very well. Miss Eddy looks very much worn, but does not complain. She has allowed me to commence teaching, for which I am very grateful. I have also begun my study of the Japanese;

it is most bewildering; but I hope to be somewhat useful before very long. I am quite charmed with the situation of the school, it is so bright and sunny, and directly upon the river. I feel that we owe the Foreign Committee a great deal of gratitude for their thoughtful generosity.

HAITI.

LETTER FROM BISHOP HOLLY.

PORT AU PRINCE, March 25, 1881.

OUR Missionary at Cape Haitien, the Rev. Shadrach Kerr, has been admitted to the Ministry of our Church and has now entered upon his pastoral labors. Mr. Kerr is in his fortieth year, and was admitted to the Baptist Ministry in 1856 after having pursued a full course of theological study. He labored at Turk's Island until 1867, under the Baptist Committee of London. In that year he came to Haiti, and accepted hospitality under my roof during a short sojourn at the Haitien Capital. He was appointed Professor of English in the National Lyceum at Cape Haitien by President Salnave, whose acquaintance he had made some time previous at Turk's Island, before the advent of that chieftain to power, and while he was in exile. Mr. Kerr accepted the charge, and went to the Cape in the same year and has remained there ever since, teaching and preaching the Gospel as a labor of love for perishing souls, without any pecuniary recompense.

I admitted him to our Church on his own application as a Candidate for Holy Orders last August while on a visitation in the North. I at once licensed him as a Lay Reader, and he succeeded in a few months in gathering a congregation of fifty persons of whom seventeen are communicants. They are now organized as St. John's Church.

Mr. Kerr's examinations were of a very satisfactory character, and after Confirmation I admitted him to Deacon's Orders the first Sunday in Lent, and to Priest's Orders the Sunday following.

The ripe experience of Mr. Kerr, the necessity of a full pastor to overlook his congregation situated in the extreme north of the island, far away from any of our pastors in Priest's Orders, and the example of Bishop Burgess in giving both Orders in quick succession to the Rev. Mr. Bauduy, and of Bishop Coxe in doing the same for the Rev. Messrs. Benjamin and Solomon who came to us from the Wesleyan Ministry, determined me to do the same in Mr. Kerr's case.

MEXICO.

THE Rev. Abbott Brown, General Secretary of "The League in aid of the Mexican Branch of the Church," at the request of the Editor, prepared the following paper soon after his return from a somewhat extended visit to that Church:

Religion in Mexico is either that of the Romish Priesthood there, which exhibits all the worst features of the system together with the immoralities which are sure to result from these; or that of the individual who has been educated under that system and become dissatisfied with its mockeries, and which therefore moulds itself into form according to the opportunity of intelligent information. As the opportunity for *spiritual* illumination has been very limited, cases of conscientious personal religion seem to

be exceptional, the larger portion even of the educated being rather influenced by modern philosophies than by the sense of reverence toward God. The result is that the present condition of religion in Mexico may be generally described as on the one hand grossly superstitious and on the other carelessly infidel.

"The Church of Jesus"—by which beautiful title I shall in this letter designate the Mexican Branch of the Church—exists to enlighten both these classes, through the power of Divine Revelation, with the aim of their spiritual salvation. Born on the soil, her native character especially adapts her to the evangelization of the land. Historic in her ecclesiastical organization, her converts feel that in turning from the corruptions of Rome, they sacrifice no Catholic principle

or practice. Pure in her faith, she is a safe refuge for all who desire to forsake sin and to exalt the standard of the Divine Redeemer.

It seems therefore a great pity that other Christian Bodies, instead of directing their influence to the encouragement of this Church, have introduced their *foreign* Missions, thereby exhibiting in Mexico, and before the Romanists, a picture of ecclesiastical division.

Notwithstanding the diversion of Christian force which is thus entailed, "The Church of Jesus" bravely goes on with her work, in the faith that the evangelization of Mexico is her special mission and in the determination of God's help to substantiate this claim.

A circumstance which occurred during my recent visit of nearly three months to that country seems to have especial significance in this connection. Several children of natives in attendance upon denominational worship were brought by their parents for Baptism in "The Church of Jesus," and I was assured by Bishop Riley that the same thing is of frequent occurrence. It shows the hold of this Church upon the affections of the Mexicans and indicates that their home is not to be found in other folds.

Another fact is significant. The principal native agents in the three prominent Denominations in Mexico, came out of the ranks of the "Church of Jesus." It should also be added that a large number of individuals and a large part of many of the congregations now in union with the Denominations are the fruit of the early work of the same Church. The truth is that had adequate means been supplied in the past the necessity for separation which has been entailed upon many would have been removed. These have found in the Denominations the pecuniary aid which had become absolutely necessary to themselves and their families.

These facts are noticed, to illustrate the legitimacy of the claim of "The Church of Jesus" to be the Church of the Mexicans and as well to emphasize the peculiar qualifications possessed by her for the evangelization of the land as to point out the comparative inadequacy of others to accomplish the same object through their *foreign* Missions.

It has been my privilege to witness the operations of "The Church of Jesus" as

carried on in the City of Mexico. As conducted in many places throughout other portions of the Republic, I heard of it, while in the capital, from the Church authorities and from representatives who came in from their distant residences during my visit.

The two congregations in the Capital worship in the large churches of San Francisco and San José de Gracia, the former of which is the Cathedral of "The Church of Jesus." These are situated in the heart of the City of Mexico; the former on the "calle de San Francisco" the principal street of the city, which is, like our Fifth Avenue, thronged with pleasure seekers, driving in coaches or riding on their spirited steeds. The magnificence of this church building is by this time well known to your readers. It is sufficient for me to say here that is of immense size and of extraordinary architectural beauty. Lack of sufficient money has necessitated the simplest furniture. The chancel alone measures 48x54 feet and greatly needs handsome fixed seats for the Clergy, all around the curve of the apse.

The Services are peculiarly affecting and beautiful. Devout congregations assemble in both the large churches, twice every Sunday, twice on each other day, and three times on one of the days of each week. The attendance on Sunday mornings in the Church of San Francisco is from two to three hundred. The Service is conjointly conducted by several of the city Clergy. The congregation although containing many others, is largely composed of poor persons in homespun. All are devout and attentive in demeanor. When the visitor has become somewhat acquainted with the beautiful Spanish language, he is charmed by the Service and deeply gratified by those parts of it which are familiar from use in our own Church. The Lord's Prayer, the Creed, the Commandments, the *Te Deum*, the *Gloria in Excelsis*, the *Gloria Patri*, all these impress the sense of fraternal communion with our Mexican neighbors. Other portions of the Service less literally follow our Prayer Book while still others are quite different, though deeply impressing the sympathetic visitor through their animated fervor and adaptation to the needs of the natives.

A simple melodeon tastefully and beautifully played by a member of the Church, has to serve for the present as the only musical instrument. It will be a happy day

for the congregation when they can afford to have a grand organ, suitable to their magnificent building. About thirty boys, led by a precentor and supported by the voices of the children of the orphanages, afford sacred singing of an excellence not often to be met with in other churches. The central dome, rising to the height of over ninety feet, receives their voices of praise and swells the sound of their joyous anthems and sweet hymns; and it is impossible in the midst of all this hearty adoration, as the sanctified harmony ascends to heaven, not to be tenderly touched with the sense of gratitude to God Who has so mercifully provided for those who but lately were sitting in spiritual darkness.

The open Word of God is of course the peculiar feature of the reformation in Mexico, and the faithful preaching of that Word is to my mind the chief glory of the Church there. The value of the theological training of those in its ministry is attested by the loyal, earnest, fearless, persuasive and perspicuous character of their preaching, to say nothing of their wonderful and graceful fluency of expression in extemporaneous delivery.

The Holy Communion is administered once a month in each of these Churches. Here again the American Churchman is reminded of home by the LORD's Prayer, the Creed, the "Comfortable Words" the *Trisagion*, the Consecration, and other portions of the Service less literally agreeing with our Book of Common Prayer. The mode of receiving the elements is the same as our own, the Clergy partaking first and the congregation advancing and kneeling at the chancel.

Outside the Capital are congregations numbering over fifty, with almost unlimited opportunities for establishing others. The number in attendance ranges from thirty to three hundred. Of these congregations eighteen are in the Valley of Mexico, fifteen in and around Cuernavaca; six in and around Nopala. Of about a dozen others some are in the fanatical State of Puebla; others in the State of Vera Cruz. A determined effort is being made to strengthen the position of the Church. Two efficient young men, brothers, have been sent to Puebla. The recent massacre of two Missionaries [not of our Communion] in that neighborhood has caused anxiety on behalf of these

young men. Nopala is superintended by two tried men, one of them Señor Carrión, whose name is familiar to those who followed the story of his persecution in Atzala. Cuernavaca is under the able care of Rev. Joaquín Hernández. For some time past, owing to lack of funds, it has been impossible to send any aid to the congregations in Vera Cruz. The faithful Soto who was in charge, finding it absolutely necessary to gain a livelihood, after much waiting, was driven to seek employment as engineer upon one of the war vessels. Not forgetful of his high mission, he has been the means of distributing copies of *La Verdad* which has been heard from in some of the ports of South America. When Bishop Riley last passed through Vera Cruz, on his return to Mexico, one of the saddest thoughts that oppressed him was, that in the midst of the fearful mortality then prevailing there, as the result of yellow fever and other maladies, the congregations were sadly neglected for the want of means to send them proper ministrations. I wish that the solemn import of this thought would awaken the Churchmen and other Christians of our land to greater earnestness in giving to this work.

I could tell of most interesting interviews with natives from several of the rural congregations. I could also dwell upon the subject of the orphanages and schools connected with the Church. Those in the Capital instruct about 150 children, and of themselves would afford material for many communications. During my stay in Mexico, the Editor of the *Monitor Republicano*, one of the principal daily papers, devoted a large space in one of its numbers to strong commendation of the efforts of Bishop Riley in behalf of the children of Mexico. I could tell about the Associations of the Church organized for the promotion of the good work among them, and among adults; and of *La Verdad*, the Church paper, which is issued semi-monthly. But I cannot extend this article without encroaching upon the space afforded me.

I will only, in closing, earnestly ask your readers to consider their responsibility in connection with this work. Never has a more favorable opportunity for evangelization been offered to our Church. Mexico is ripe for improvement. Every avenue is opening. The mind of the people is in a receptive state. The enemy of souls is hard

at work. Out of the midst of the turmoil of a country which is being in all respects revolutionized, comes a voice asking for salvation. It especially addresses itself to our Church. It comes from an already organized native Church. The past history of "The Church of Jesus" is marked by almost

miraculous evidences of the Divine favor. The blood of her martyrs addresses our consciences with a voice that cannot be silenced. Can we who are liberally supplied deny the aid which is asked of us for the evangelization of Mexico?

NEW YORK, May 4th, 1831.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from April 1st, to May 1st, 1881.

* Lenten and Easter Offerings.

ALABAMA.		EASTON.	
<i>Anniston</i> —*Grace S. S.	9 70	<i>Kent Co.</i> —Missionary Box 17,485.....	1 00
<i>Whistler</i> —"W. T. S.," for Japan.....	25 00	<i>Talbot Co.</i> —St. Michael's Parish, *Christ Church S. S.	10 00
	34 70		11 00
ALBANY.		GEORGIA.	
<i>Albany</i> —St. Paul's.....	100 00	<i>Atlanta</i> —St. Philip's.....	20 25
<i>Butternuts</i> —Christ Church, for trained nurse for Wuchang.....	10 00	<i>Marietta</i> —St. James'.....	5 00
<i>Cooperstown</i> —Christ Church.....	52 00		25 25
<i>Green Island</i> —St. Mark's.....	10 71	ILLINOIS.	
<i>Keeseville</i> —"G. L. T., for support of Rev. J. McKim ..	125 00	<i>Chicago</i> —St. James'.....	52 00
	297 71	<i>Galena</i> —Grace, Missionary Box 3,345.....	1 10
ARKANSAS.			53 10
<i>Fort Smith</i> —*St. John's.....	11 07	INDIANA.	
		<i>Muncie</i> —Grace.....	5 00
CENTRAL NEW YORK.		IOWA.	
<i>Binghamton</i> —"J. E.".....	2 00	<i>Cedar Rapids</i> —Grace, Woman's Missionary Society.....	20 00
CENTRAL PENNSYLVANIA.		<i>Keokuk</i> —Holy Cross Mission, "O. P. Mac D. and family,".....	5 00
<i>Brookland</i> —All Saint's Chapel.....	5 13	<i>Miscellaneous</i> —"M.," for Mexico.....	1 00
<i>Honesdale</i> —Grace.....	25 00		26 00
<i>Scranton (Green Ridge)</i> —*Good Shepherd....	6 50	KANSAS.	
	36 63	<i>Atchison</i> —Trinity.....	2 60
CONNECTICUT.		<i>Emporia</i> —Mrs. M. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	20 00
<i>Bethlehem</i> —Christ Church.....	5 50	<i>Topeka</i> —Grace Cathedral, little girls of Bethany College, for Orphanage, Mexico.....	2 25
<i>Bristol</i> —Trinity.....	5 00		24 85
<i>Hartford</i> —Good Shepherd, through Woman's Auxiliary, for Emily Williams School.....	10 00	KENTUCKY.	
<i>Lime Rock</i> —*Trinity, of which S. S., \$1.25.....	33 25	<i>Louisville</i> —St. Andrew's, of which *S. S., \$21.79.....	36 74
<i>New Canaan</i> —"St. Mark's S. S., of which for Mr. Sayres' work, \$3.66.....	7 66	St. Paul's, through A. C. M. Society, of which at discretion of Bishop Penick, \$50.....	329 31
<i>New Haven</i> —St. John's S. S., for "Hattie Kay" Scholarship, Emma Jones' School.....	21 00	<i>Maysville</i> —Nativity.....	25 25
St. Paul's.....	67 00	<i>Paris</i> —St. Peter's.....	10 00
Trinity Chapel.....	11 00		401 30
<i>North Canaan</i> —Christ Church.....	5 00	LONG ISLAND.	
<i>North Haven</i> —St. John's.....	10 00	<i>Astoria</i> —St. George's.....	44 15
<i>Norwich</i> —Trinity.....	25 82	<i>Brooklyn</i> —Church Charity Foundation Chapel, for support of a girl in Orphan Asylum, Cape Palmas.....	25 00
<i>Trumbull (Tashua)</i> —Christ Church, "Fairfield Archdeaconry," through Woman's Auxiliary.....	1 00	Grace, through Woman's Missionary Association of L. I., for Foreign Missionaries' Fund.....	2 00
<i>Watertown</i> —Christ Church, of which for Mexico, \$25.....	65 00	Church of Our Saviour S. S., for "Sarah Luquer" Scholarship, Bridgman Memorial School, \$45; "Henry Fisher" Scholarship,	
<i>West Haven</i> —*Christ Church.....	35 50		
<i>Miscellaneous</i> —"A Friend.".....	100 00		
	402 73		
DELAWARE.			
<i>Christiana Hundred</i> —*Christ Church.....	50 00		
<i>Smyrna</i> —Rev. W. B. Gordon, for Jaffa.....	25 00		
	75 00		

Hoffman Institute, \$75.....	120 00	Institute, \$75; Trinity S. S. bed, Wuchang Hospital, \$30; Mrs. Green's S. S. Class, for Bishop Penick's work, \$25.....	660 00
Church of the Redeemer, through Woman's Missionary Association of Long Island, for Foreign Missionaries' Fund.....	12 00	Brookline—St. Paul's, through Woman's Auxiliary, for "St. Paul's" Scholarship, Bridgman Memorial School.....	50 00
St. John's.....	8 25	Cambridge—St. James', through Woman's Auxiliary, for Insurance dues, Rev. Mr. Tyng, of which S. S., \$8.50.....	12 50
St. Luke's, of which *S. S., \$35.....	185 00	St. John's Memorial, "A Member," through Woman's Auxiliary, for Miss Pitman's salary.....	10 00
St. Matthew's.....	6 02	St. Peter's, "Mrs. R. P. Y.," \$2.50; through Woman's Auxiliary, for Insurance dues, Rev. Mr. Tyng, \$4.50.....	7 00
Miss S. C. Mason, through Woman's Missionary Association, for "Frederick Mason" Scholarship, Duane Hall.....	40 00	Dedham—Good Shepherd, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00
G. G. Hopkins, M.D., for Mrs. Delia Gardner bed, Wuchang Hospital.....	30 00	Fitchburg—Christ Church, "Ladies," through Woman's Auxiliary, for Miss Pitman's salary.....	13 00
Huntington—St. John's S. S.....	5 00	Lawrence—Grace, for Mexico, \$6; Bishop Penick's work, \$3.....	9 00
Setauket—Caroline Church.....	4 00	Lenox—Trinity.....	25 00
St. Johnland—W. L. Preston, through American Church Missionary Society.....	5 00	Longwood—*Church of Our Saviour.....	5 00
Class Missionary Penny.....	104 37	Malden—St. Paul's, "L. S. H.," at discretion of Miss Roberts, for Fund for care of Foundlings.....	5 00
LOUISIANA.	590 79	New Bedford—Grace, through Woman's Auxiliary, for Miss Pitman's salary, \$10; for Mrs. Hill's training School for Nurses ("A Member," \$5; In Memoriam, \$5) \$10.....	20 00
Baton Rouge—St. James'.....	10 00	Quincy—Christ Church, through Woman's Auxiliary, for "Sarah C. Brackett Memorial" Scholarship, Bridgman Memorial School, \$25; Miss Mead's Outfit, \$6.....	31 00
Houma—St. Matthew's, "A Member," \$3.50; S. S., \$4.50.....	8 00	Sheffield—Christ Church.....	4 00
MARYLAND.	18 00	Worcester—All Saints', through Woman's Auxiliary, for Miss Pitman's salary.....	25 00
Baltimore—Ascension, through Woman's Auxiliary, for Jaffa.....	25 00		2,669 89
Emmanuel, for Africa, \$13.25; through Woman's Auxiliary, for three Scholarships in Cape Mount School, \$75.....	88 25	MICHIGAN.	
Grace, through Woman's Auxiliary, for Scholarships in Cape Mount School, of which Mrs. S. G. Wyman, \$100.....	195 50	Bay City—Trinity.....	12 00
Messiah, Missionary Society, for "J. A. Gambrell" Scholarship in Cape Mount School.....	25 00	Detroit—St. Paul's, Woman's Auxiliary, for Miss Eddy's salary, \$40.21; "Jane Stewart" Scholarship, in Girls' School, Osaka, \$40; Jaffa, \$50.....	130 21
St. Bartholomew's, of which *S. S., \$13.....	22 15	Jonesville—Grace.....	4 77
St. Peter's, Ladies' Missionary Society, on account for "John Henshaw," "Wm. Woodward," and "Julius Grammer" Scholarships in Duane Hall, \$200; on account for "Bessie Grammer" and "Jane Barry" Scholarships in Orphan Asylum, Cape Palmas, \$100; for Jaffa, \$25.....	325 00	Ypsilanti—St. Luke's.....	7 00
Miss Ida Rose, for "Rev. E. F. Dashiell" Scholarship in Cape Mount School.....	10 00	MINNESOTA.	
Baltimore Co.—Huntingdon Parish, St. John's, for Africa (additional).....	5 00	Glyndon—"The Widow's Mite".....	1 00
D. C. Washington—*Incarnation.....	13 21	St. Paul—*Good Shepherd S. S., three classes, for Greece, \$1.84; Africa, \$1.03; Japan, \$3.31.....	6 18
(Georgetown)—St. John's, for Africa.....	72 81		7 18
(Washington)—Dr. and Mrs. Shiras, for Jaffa.....	10 00	MISSISSIPPI.	
Frederick Co.—*All Saints' Parish, All Saints', of which through Woman's Auxiliary, for Scholarships in Cape Mount School (including \$25 for "C. C. Hoffman" Scholarship) \$70.....	133 20	Vicksburgh—Holy Trinity, For Bishop Penick's work.....	25 00
Washington Co.—St. John's Parish, St. John's (additional).....	7 00	MISSOURI.	
MASSACHUSETTS.	932 12	Blackburn—Mediator.....	2 00
Andover—Christ Church and S. S., at discretion of Rev. J. R. Love, \$15; S. S., through Woman's Auxiliary, for Rev. Mr. Sayers' work, \$5; Rev. Mr. Fair's work, \$5; St. John's College, \$3.....	28 00	Hannibal—Trinity.....	5 00
Boston—Advent.....	25 00	Nevada—"J. T. H.".....	2 00
Christ Church.....	10 00	St. Louis—Christ Church.....	36 50
Emmanuel Church, of which for Africa, \$100; China, \$100; Mr. E. R. Mudge, \$1,000, 1,550 39			45 50
Evangelists' Chapel, through Woman's Auxiliary, for Insurance dues, Rev. Mr. Tyng.....	1 00	NEBRASKA.	
Good Shepherd, through Woman's Auxiliary, for Foreign Missionaries' Fund, \$21; Miss Pitman's salary, \$20; Good Shepherd bed, Wuchang Hospital, \$30.....	71 00	Omaha—Trinity Cathedral.....	10 00
(South)—*Grace.....	18 00	NEW JERSEY.	
St. Mark's, of which for Mexico, \$5.....	10 00	Bordentown—Missionary Box 11,056.....	4 00
St. Paul's, through Woman's Auxiliary, for "St. Paul's S. S." Scholarship, Emma Jones School, \$50; Jaffa, \$25.....	75 00	Burlington—St. Mary's (additional).....	10 00
Trinity, Mr. Robert Treat Paine, Jr., for support of Rev. Kong Chai Wong, \$500; through Woman's Auxiliary, "A Member," \$5; S. S., for "G. M. Dexter Memorial" Scholarship, Cape Mount School, \$25; "Rev. S. D. Denison Memorial" Scholarship, Hoffman		Camden—St. Paul's.....	25 00
		Elizabeth—St. John's, at discretion of Bishop Penick, \$10.72; S. S. for "Rev. S. A. Clark" Scholarship, Boys' School, Tokio, \$50.....	60 72
		Mt. Holly, Trinity S. S. for Miss Eddy's salary, \$10; Woman's Missionary Association, \$10.....	20 00
		New Brunswick—St. John the Evangelist, 3 Missionary Boxes.....	4 85
		Plainfield—Holy Cross.....	5 62
		Princeton—Trinity.....	25 00
			155 19
		NEW YORK.	
		Greenburgh—*Zion.....	36 90
		Monroe—Grace, "A Member" for Insurance dues, Rev. Mr. Quinby.....	6 00

New York—Christ Church, which Woman's		OHIO.
Missionary Association, for Miss Nelson's	341 39	<i>Allegheny</i> —St. Paul's, for Africa..... 12 00
Epiphany S. S. for Organ for Rev. Mr.		<i>Cleveland</i> —St. Mary's S. S., for School at
Cooper.....	14 08	<i>Athens</i> 4 00
Holy Apostles' Woman's Missionary As-		St. Paul's, through Woman's Auxiliary,
sociation, for Africa, \$16.85; Cape Mount	41 85	for bed in Wuchang Hospital, \$30; toward
School, \$25.....		horse and buggy for Dr. Boone, \$13.70
Incarnation, Ladies' Foreign Missionary		Trinity, for Scientific Department, St.
Society, Insurance dues, Rev. Mr. Blanchet,	80 00	John's College, \$76; Greece, \$2; Africa, \$2,
\$50; "Arthur Brooks" bed in Wuchang Hos-		Woman's Guild, for bed in Wuchang Hospital
pital, \$30.....	1 10	\$30.50..... 109 50
(<i>Harlem</i>)—St. Andrew's, Missionary Box	25	<i>Cuyahoga Falls</i> —St. John's, of which *S.S. \$3,
16,934.....		for personal benefit of Rev. Zu Soong Yen
St. Ann's.....		(Woman's Auxiliary, \$14; S. S., \$2.66) \$16.66
St. Bartholomew's, Miss E. A. Prall, for		<i>Gambier</i> —Church of the Holy Spirit, at dis-
"Bishop Penick" Scholarship in Cape Mount		cretion of Bishop Penick, \$115; Scientific
School, \$25; Mrs. N. E. Ten Broeck for "Ten		Outfit, St. John's College, \$26..... 141 00
Broeck Memorial" Scholarship in Cape		<i>Norwalk</i> —St. Paul's, from Benedict Legacy,
Mount School, \$25; Ladies' Missionary So-		\$72.18; S. S. (including for Bishop Penick's
ciety for Miss Michie's salary, \$71; Hospital	131 00	work, \$20) \$27.82..... 100 00
in Japan, \$10.....		
St. George's, Woman's Missionary Assoc-		PENNSYLVANIA.
iation, for Miss Michie's salary, Mrs. C.	10 00	<i>Doylestown</i> —St. Paul's, of which Woman's
Tracy, \$6; Miss S. K. Tracy, \$5.....	41 15	Missionary Association, \$13.81..... 15 81
(<i>Fordham</i>)—St. James', Woman's Auxil-		<i>Norristown</i> —St. John's, of which for Mexico,
iary.....	1 50	\$20.51..... 47 76
St. John Baptist S. S., Gussie Gibson		<i>Philadelphia</i> —Grace, "Friends" at discretion
and Edith Langdon.....		of Bishop Penick..... 50 00
St. Mark's, through Woman's Foreign		(<i>Mt. Airy</i>)—*Grace, of which through Miss
Missionary Association of New York, for	30 00	Jackson, for Mexico, \$12..... 369 88
"Eliza Sherreff Winthrop Chanler Mem-		Holy Comforter Memorial..... 57 19
orial" bed in Wuchang Hospital.....	41 85	Holy Trinity, through Committee on work
St. Michael's S. S., for Organ for Rev.		for Foreign Missionaries for "Bishop Ste-
Mr. Cooper, \$32.75; Organ Fund, for Miss		vens" Scholarship in St. John's College.....
Pitman and Rev. Mr. Tyng, \$8.60.....	37 75	Incarnation..... 40 00
St. Thomas', Woman's Missionary Society,		St. Andrew's, of which Society for Pro-
for Miss Thomas' salary, \$25; Miss Michie's	100 68	motion of Religion, for Bridgman Memorial
salary, \$5; Young Ladies' Missionary So-	40 00	School, \$25; Orphan Asylum, Cape Palmas,
ciety for personal benefit of Mrs. Grubb,	222 23	\$25; S. S., for Bridgman Memorial School,
\$7.75.....		\$100..... 328 93
Trinity, of which for Scientific Depart-		St. James' (additional)..... 25 00
ment, St. John's College, \$2.....	312 00	(<i>Northern Liberties</i>)—St. John's..... 5 00
Trinity Chapel, Missionary Box 4,394, \$10;	300 00	St. Jude's, through Committee on work
Woman's Missionary Association, for Miss		for Foreign Missionaries, for Cuba..... 10 00
Michie's salary, \$30.....		St. Luke's, of which for Mexico, \$5..... 7 75
Zion, of which S. S. for *Japan, \$50; Or-		St. Matthias', through A. C. M. Society..... 101 61
gan Fund, for Miss Pitman and Rev. Mr.		Episcopal Hospital, through Committee
Tyng, \$15.....		on work for Foreign Missionaries, for "St.
<i>Miscellaneous</i> —Through Mrs. M. E. Lindly,		John's" Scholarship, St. John's College..... 8 00
for support of Miss Thomas.....		*"A Friend," at discretion of Rev. E. H.
"K".....		Thomson, for producing the Gospels and
"Mrs. N. E. B." through Woman's Auxil-		Acts in large print..... 250 00
iary, for "Edmund Lincoln B." Scholarship,		"L. L. W." for Africa, \$25; China, \$25..... 50 00
Bridgman Memorial School, \$40; "Cornelia		Missionary Box 38,414..... 5 00
Prime B." Scholarship, Orphan Asylum,		Miss Mary McPartland..... 3 50
Cape Palmas, \$50.....		Rev. Alfred Elwyn, for Greece, \$1; Mis-
*Missionary Box 16,859.....		sionary Box 5,537, 51c..... 1 51
Miss Carpenter, for Japan Hospital.....		<i>Phoenixville</i> —Missionary Box 2,448..... 4 50
<i>Piermont</i> —Christ Church.....		<i>Radnor</i> —St. David's..... 20 30
<i>Tuckahoe</i> —St. John's.....		<i>West Chester</i> —Holy Trinity, through Com-
<i>Yonkers</i> —St. Paul's, Woman's Auxiliary, for		mittee on Work for Foreign Missionaries,
Miss Michie's salary.....		for China and Japan..... 80 00
	1,923 41	
		PITTSBURGH.
		<i>Franklin</i> —St. John's S. S..... 2 16
		<i>Pittsburgh</i> —Trinity, Thomas C. Jenkins..... 100 00
		<i>Uniontown</i> —*St. Peter's, of which S. S., \$4.94..... 58 10
		QUINCY.
		<i>Robin's Nest</i> —Christ Church..... 10 00
		RHODE ISLAND.
		<i>Barrington</i> —St. John's, through Woman's
		Auxiliary, for Miss Eddy's salary..... 1 00
		<i>Compton</i> —St. Philip's, through Woman's
		Auxiliary, for Miss Eddy's salary, \$2; "Car-
		lington" Scholarship Cape Mount School,
		\$1..... 3 00
		<i>East Greenwich</i> —St. Luke's, through Wo-
		man's Auxiliary, for Miss Eddy's salary..... 12 00
		<i>Lonsdale</i> —Christ Church, through Woman's
		Auxiliary, for Miss Eddy's salary, \$10; S. S.,
		for Schools in China and Japan, \$20..... 30 00
		<i>Newport</i> —Trinity..... 16 13
		<i>Pawtucket</i> —St. Paul's, through Woman's
		Auxiliary, for Miss Eddy's salary..... 50
		<i>Pontiac</i> —All Saints', through Woman's Au-
		xiliary, for Miss Eddy's salary..... 5 00

<i>Providence</i> —All Saints', through Woman's Auxiliary, for "Carrington" Scholarship, Cape Mount School.....	1 00
Christ Church S. S.	12 00
Grace, through Woman's Auxiliary, for Miss Eddy's salary, \$74; "Carrington" Scholarship, Cape Mount School, \$3.....	77 00
Redeemer, through Woman's Auxiliary, for Miss Eddy's salary.....	9 00
St. James', through Woman's Auxiliary, for Miss Eddy's salary.....	2 00
St. John's, through Woman's Auxiliary, for Miss Eddy's salary, \$18; "Carrington" Scholarship, Cape Mount School, \$15.....	33 00
<i>Westerly</i> —Christ Church, through Woman's Auxiliary, for Miss Eddy's salary, \$17; "Carrington" Scholarship, Cape Mount School, \$5.....	22 00
<i>Miscellaneous</i> —"Anonymous," through Woman's Auxiliary, for Miss Eddy's salary....	2 00

SOUTH CAROLINA.

<i>Aiken</i> —James Quinby's Missionary Box	50
<i>Charleston</i> —St. Paul's.....	25 00
<i>Cheraw</i> —*St. David's S. S.	15 50
<i>Clarendon</i> —St. Mark's.....	5 00
<i>Wellford</i> —Mission.....	2 50
<i>Rock Hill</i> —Church of Our Saviour.....	6 75

SOUTHERN OHIO.

<i>Cincinnati</i> —Christ Church, Helping Hand Society, through Woman's Auxiliary, at discretion of Bishop Penick.....	25 00
(<i>Avondale</i>)—Grace, through Woman's Auxiliary, for "Walter Halsted" Scholarship in Cape Mount School.....	25 00
St. John's, through Woman's Auxiliary....	18 00
<i>Circleville</i> —St. Philip's, through Woman's Auxiliary.....	29 98
<i>Columbus</i> —*Trinity, of which S. S., \$58.50	136 49
<i>Piqua</i> —St. James' S. S.	11 75
<i>Pomeroy</i> —Grace.....	17 70
<i>Worthington</i> —St. John's, two Missionary Boxes.....	4 33

TENNESSEE.

<i>Cleveland</i> —*St. Luke's.....	5 25
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TEXAS.

<i>Bryan</i> —St. Andrew's.....	8 85
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VERMONT.

<i>Bennington</i> —St. Peter's.....	15 00
<i>Burlington</i> —Rock Point Girls' Missionary Society, for "Bishop Hopkins" Scholarship in St. John's College.....	100 00
<i>Highgate</i> —St. John's, of which *S. S., \$2.....	6 00
<i>Poultney</i> —St. John's.....	12 70
<i>Wells</i> —St. Paul's.....	2 39

VIRGINIA.

<i>Albemarle Co.</i> —Fredericksville Parish, *Christ Church, for Hospital in Japan.....	20 00
<i>Alexandria Co.</i> —Fairfax Parish, St. Paul's, "A Member," for Africa, \$25; Woman's Missionary Society, for "Mary Randolph" Scholarship in Girls' School, Osaka, \$20; Jaffa, \$37.50.....	82 50
<i>Botetourt Co.</i> —Botetourt Parish, St. Mark's.....	22 50
<i>Brunswick Co.</i> —St. Andrew's Parish, *St. Andrew's, at discretion of Bishop Penick....	16 17
<i>Campbell Co.</i> —Lynchburg Parish, St. Paul's, for Africa.....	15 17
<i>Chesterfield Co.</i> —Manchester Parish, *Meade Memorial Church.....	32 44
<i>Clarke Co.</i> —Cunningham Chapel Parish, Christ Church, of which "A Member," for Africa, \$10.....	24 50
Clarke Parish, Grace, for "Curtis Grubb" Scholarship, in Cape Mount School.....	20 50
<i>Cumberland Co.</i> —Leighton Parish, St. James'.....	5 00
<i>Dinwiddie Co.</i> —Good Shepherd.....	7 48
St. Stephen's, of which *S. S., \$9.37.....	14 27
<i>Fauquier Co.</i> —Whittle Parish, for Personal benefit of Rev. J. McNabb, \$5; Jaffa, \$5....	10 00

<i>Fluvanna Co.</i> —Rivanna Parish, St. John's... 8 37	
<i>Franklin Co.</i> —Franklin Parish, Trinity..... 6 00	
<i>Frederick Co.</i> —Frederick Parish, Christ Church, of which for Jaffa, \$25..... 30 00	
<i>Hanover Co.</i> —Ashland Parish, St. James' S.S. for Jaffa..... 7 00	
<i>Henrico Co.</i> —Henrico Parish, St. John's, for "Eliza Carrington" Scholarship in Baird Hall, \$40; "Wright Weddell" and "Solomon Memorial" Scholarships in Cape Mount School, \$50..... 90 00	
<i>Loudoun Co.</i> —Christ Church..... 2 50	
Shelbourne Parish, Cotocton Church..... 3 03	
<i>Norfolk Co.</i> —Portsmouth Parish, Trinity, a few S. S. scholars for Jaffa..... 5 00	
<i>Orange Co.</i> —St. Thomas' Parish, Christ Church, of which Missionary Box 5,726, \$5.17; *S. S., \$3.95..... 15 18	
<i>Rockbridge Co.</i> —Latimer Parish, Grace Memorial, for "Robert Nelson" Scholarship in Baird Hall..... 40 00	
<i>Richmond Co.</i> —Lunenburg Parish, St. John's..... 10 00	
<i>Miscellaneous</i> —Through Ed. Southern Churchman, "A. B. X." for Jaffa, \$25; for Bishop Williams' School "over and above all other gifts for that work," or work in Japan, \$25. University of Virginia, "Cash" for China..... 50 00	
	2 00
	534 61

WESTERN MICHIGAN.

<i>Greenville</i> —Mission..... 1 50	
<i>Ionia</i> —St. John's, of which for Bishop Penick's work, \$2..... 4 26	
<i>Marshall</i> —Trinity..... 16 00	
<i>Rockford</i> —St. John's Mission..... 85	
<i>Whitehall</i> —Redeemer..... 9 00	
	31 61

WEST VIRGINIA.

<i>Wood Co.</i> —Trinity Parish, Trinity, for "West Virginia" Scholarship in Cape Mount School..... 12 50	
<i>Jefferson Co.</i> —St. Andrew's Parish, Trinity, for Bishop Penick's work..... 30 00	
St. Andrew's Parish, Zion, for "Rev. W. H. Parker" Scholarship, Bishop Boone Memorial School..... 8 75	
<i>Kanawha Co.</i> —St. John's Parish, St. John's, of which for Japan, \$5; *S. S., \$8.21..... 24 51	
	75 76

WISCONSIN.

<i>Lodi</i> —Mr. Peter Richards and family, at discretion of Bishop Penick..... 5 00	
<i>Portage</i> —*St. John's..... 10 58	
	15 58

NEVADA MISSION.

<i>Austin</i> —St. George's, three members, for Africa..... 25 00	
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NORTHERN TEXAS MISSION.

<i>Dallas</i> —St. Matthew's Cathedral, Mary and Keith Watson's Missionary Box for the Jane Bohlen Memorial School..... 2 70	
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FOREIGN CHURCHES.

<i>Canada, Montreal</i> —"Mrs. C. J. M."..... 5 00	
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LEGACIES.

<i>Pa., Phila.</i> —Estate of Mrs. M. S. Harding, from J. McA. Harding and Alex. Harding, Executors, on account of amount they were requested to donate for Foreign Missions... 100 00	
<i>R. I., Bristol</i> —Estate of Mr. Henry Codman..... 1,500 00	
	1,600 00

MISCELLANEOUS.

Mexican League, of which for Church building purposes, \$180; Mrs. Hooker's Orphanage, \$100; Scholarships in Orphanage, \$80; Salary of Rev. C. E. Butler, \$250; personal benefit of Rev. Mr. Valdespino, \$26; "Bishop A. Lee" Scholarship in Theological Seminary, \$5..... 3,056 00	
"M. F. H."..... 15 00	
"Cash"..... 10 00	
"F."..... 8 00	

Proportion of amount received for General	
Missions during April (see p. 253).....	2,046 25
Interest.....	1,666 17
	<hr/> 6,796 42
Receipts for the month.....	20,021 61
Amount previously acknowledged.....	100,599 06
Total receipts since September 1st, 1880..	\$120,620 67

ANALYSIS OF RECEIPTS.	
For "Specials" (of which applying on appro-	
priation, \$392; Building purposes, \$6,586.17).....	15,070 65
Work of the Committee for Foreign Missions,	
(of which from Legacies, \$16,927.76).....	105,542 02
Total.....	<hr/> \$120,620 67

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign	
Missions for the fiscal year closing with August 31st next.....	158,000 00
Sum above acknowledged, exclusive of "Specials".....	<hr/> 105,942 02
Still required.....	<hr/> \$52,057 98

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from April 1st, to April 19th, 1881.

ALABAMA.			Mrs. Horatio Seymour.....	2 00
Whistler—W. T. Sawyer, M. D.....	25 00		Through Mexican Mission Helpers.....	60 00
ALBANY.			Rondout—Washington Laycock.....	5 00
Albany—Mrs. De Witt.....	40 00		Yonkers—St. John's, Woman's Auxiliary.....	7 40
CONNECTICUT.				<hr/> 2,126 40
Norwich—Trinity, Mrs. E. D. Roath.....	5 00		Pomeroy—Grace.....	10 95
MARYLAND.			PENNSYLVANIA.	
Washington, D. C—Rev. Dr. Elliott, for the			Philadelphia—Alexander Brown, Esq., \$100;	
Rev. C. E. Butler.....	25 00		Rev. Dr. Newton, \$75 for the Rev. C. E.	
NEW YORK.			Butler.....	175 00
New York—Ascension, Woman's Missionary			Reading—Mrs. C. C. Gries.....	5 00
Association, \$10; Mr. Marcus P. Woodruff,				<hr/> 180 00
through Mrs. Appleton, \$10.....	20 00		PITTSBURGH.	
Calvary, "A Friend," for building pur-			Pittsburgh—Hon. Felix R. Brunot, \$100;	
poses, \$50; Mrs. Townsend Cox, \$2.....	52 00		Reuben Miller, Esq., \$100 for the Rev. C. E.	
Grace, through Madame de Vaugrigneuse,			Butler.....	200 00
\$22; Miss C. L. Wolfe, \$1,000.....	1,022 00		SOUTHERN OHIO.	
Holy Communion, Through Mrs. Cour-			Cincinnati—Branch League for Mr. Valdes-	
sen.....	12 00		pino's personal benefit.....	37 00
Holy Trinity, Woman's Foreign Mission-			VIRGINIA.	
ary Society.....	80 00		Alexandria—Episcopal High School, for	
St. Bartholomew's, Ladies' Missionary So-			"Henry C. Meredith" Scholarship.....	40 00
cietv.....	175 00		GREAT BRITAIN.	
St. George's, "A Member," \$20; Easter			London—Rev. Beauchamp Stanners.....	5 05
Collection, \$500; J. Pierpont Morgan, Esq.,			Receipts for the month.....	2,694 40
for Rev. C. E. Butler, \$100.....	620 00		Amount previously acknowledged.....	17,563 47
St. John's Chapel, Miss M. Harvey.....	3 00		Total Receipts for the fiscal year	
St. Thomas' "Margaret Barnard" Schol-			of the Mexican League.....	<hr/> \$20,257 87
arship, \$18; through Mrs. Charles Short,				
\$20.....	38 00			
Zion, Woman's Missionary Association...	25 00			
Anonymous.....	5 00			

SCHOLARSHIP LIST NOTICE.

By a typographical error in the List of Scholarships published last month, the annual payment for scholarships in The Hoffman Institute was printed as \$40. It should have read \$75, as formerly. There has been no reduction.

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with twelve assistant teachers
(Greek).....Athens.

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON FENICK, D.D., Missionary Bishop.

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....Cape Palmas.
The Rev. R. H. Gibson (Liberian) *suspended*.....Cavalla.
The Rev. M. F. Valentine Keda (Native).....Cape Palmas.
The Rev. Wm. Allan Fair.....Cape Palmas.
The Rev. O. E. Shannon Hemie (Native).....Hoffman Station.
The Rev. Harry C. Merriam Nyema (Native).....River Cavalla.
H. W. Dennis Hine, M.D. (Native), Missionary Physician,
Cape Palmas.

Mrs. Fair.....
Mrs. S. J. Simpson (Liberian), Teacher.....
Mrs. Ann Toomey (.....), Orphan Asylum.....
Alonzo Potter Dowe (Native), Teacher.....Hoffman Station.
Richard Kilien Nyema.....Bookbookah.
A. H. Vinton Foda.....Cavalla.
E. W. Appleton Wade.....Fishtown.
T. C. Brownell Gabla.....Cavalla.
Joseph Elliott Nim'ne.....
Also three Student Teachers.

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....Bassa.
* The Rev. J. G. Monge.....Sinoe.
* George A. Dunbar (Liberian), Lay Reader.....
Monrovia and Cape Mount District.

The Rev. Edward Hunte (Liberian).....Crozierville.
The Rev. John McNabb.....Cape Mount.
The Rev. Curtis Grubb, Jr.,.....
Mr. G. W. Christian Schmidt.....(In Passage.)
Mrs. Grubb.....Cape Mount.
Miss Margaret Thomas.....
Miss Elizabeth L. Dabney.....
Miss Sarah Johnson (Liberian).....

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,
Missionary Bishop, Shanghai.

The Rev. Eliot H. Thomson.....Shanghai.
The Rev. Kong Chai Wong.....
The Rev. William J. Boone.....
The Rev. Yung Kiung Yen, M.A.....
The Rev. Hoong Neok Woo.....
The Rev. Wm. S. Sayres.....Wuchang.
The Rev. Daniel M. Bates.....Shanghai.
The Rev. Sung Tsz Yang.....Wuchang.
The Rev. Sung Lu Chun.....Shanghai.
The Rev. Zu Soong Yen.....
Henry W. Boone, M.D., Missionary Physician.....
William A. Deas, M.D.,.....Wuchang.
Mrs. Schereschewsky.....Shanghai.
Mrs. Thomson.....Shanghai.
Mrs. W. J. Boone.....
Mrs. Bates.....
Mrs. H. W. Boone.....
Miss Josephine H. Roberts.....Wuchang.
Miss Wong.....Shanghai.

Two young men have recently been appointed the action
to take effect upon their graduation in June next.

Also fourteen Candidates for Holy Orders, three Postulants,
and thirty-one Catechists, Teachers, etc.

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....Osaka.
The Rev. J. Hamilton Quinby.....(At Home).

* These two are not supported by the Board.

JAPAN—(Continued.)

The Rev. William B. Cooper*.....Tokio.
The Rev. Clement T. Blanchet.....
The Rev. Theodore S. Tyng.....Osaka.
The Rev. John McKim.....
The Rev. E. R. Woodman*.....Tokio.
Henry Laning, M.D., Missionary Physician.....Osaka.
Mr. James McD. Gardiner.....Tokio.
Mrs. Cooper*.....
Mrs. Blanchet.....Osaka.
Mrs. Tyng.....(At Home).
Mrs. McKim.....Osaka.
Mrs. Woodman*.....Tokio.
Miss Florence R. Pitman.....Tokio.
Miss Belle T. Michie.....(In Passage).
Miss Margaret L. Mead.....
Also three Candidates for Holy Orders, and fourteen Catechists,
Teachers, and Bible Readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:

The Rev. J. THEODORE HOLLY, D.D.....Port-au-Prince.
The Rev. St. Denis.....Jeremie.
The Rev. Piers E. Jones.....Auz Cayes.
The Rev. Charles E. Benedict.....Torbeck.
The Rev. Louis Duplessis Ledan.....Port-au-Prince.
The Rev. Alexander Battiste.....Gros Morne.
The Rev. C. O. Myrhill.....Acu.
The Rev. F. J. Brown.....Tranion.
The Rev. Jean J. Constant.....Bateau.
The Rev. Shadrach Kerr.....Cape Haytien.
There are besides, two Candidates for Holy Orders, and seven-
teen Lay Readers and Catechists, who receive no
support, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in
Mexico (other than the Bishop of the Valley of Mexico) receive
stipends out of the appropriation of the Board of Managers:

The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the
Valley of Mexico, Mexico.
The Rev. PRUDENCE G. HERNANDEZ, Bishop-elect of
Cuernavaca.
The Rev. T. Valdespino, A.M.....Mexico.
The Rev. I. Maury.....
The Rev. J. L. Perez.....Jocqueingo.
The Rev. Floquinto Orinilla.....
The Rev. Luis Canal.....Xochitengo.
The Rev. J. Ramirez Arellano.....Cuernavaca.
The Rev. Jacinto Hernandez.....Mexico.
The Rev. Joaquin Hernandez.....
The Rev. Carlos E. Butler.....
Mr. A. E. Mackintosh, Business Agent.....
Mr. J. Ramirez, Lay Reader.....
Mrs. Herman Hooker.....Girls' Orphanage.
Miss Anna Grit.....
Mr. J. Del Corral, Teacher, Cathedral Boys' School.....
Mr. M. Mereno, Teacher.....
Mr. J. Mota, Teacher.....
Mr. J. Trujillo, Teacher, St. Joseph's Boys' School.....
Mr. R. Belancourt, Lay-Reader.....Diocese of the Valley.
Mr. J. Linars, Lay-Reader.....Xochitenco.
Mr. E. Lopez, Lay-reader.....Tlanacales.
Mr. J. Flores, Lay-reader.....San Pedro Martir.
Mr. H. Lozada, Lay-reader.....Telcelo.
Mr. J. Alvarez, Lay-reader.....Jocqueingo.
Mr. A. Carrion, Lay-reader.....Nopala.
Mr. I. Bustamante, Lay-reader.....
There are besides, several Candidates for Holy Orders and
thirty-eight other Lay Workers.

* Present P. O. Address, Yokohama, Japan.

Boxes and Parcels for Foreign Missions.

☞ BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev JOSHUA KIMBER, Sec-
retary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating
contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	5 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces, or fraction thereof.....	2 cts.
HAITI.—Steamers [Weekly]. Postage 5 cents. Newspapers and Books free through the Mission Rooms.....	5 cts.
MEXICO.—[By steamers about twice a month.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.....	5 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will
be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign
Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or
in larger quantities, as required, packed in Cartoons of ten each [by Express].

Returns are to be made semi-annually, at Christmas and Easter. Remittances accompanied by a list showing number and
contents of each box, to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church,
23 Bible House, New York, where the books of the Association are kept.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

MRS. JOHN A. PADDOCK.

IN the Woman's Department this month we would make mention of one of our faithful workers, to whom God for work has seen fit to give His rest.

Mrs. Paddock, wife of the Missionary Bishop of Washington Territory, while to many better known in other ways, was to the members of the Woman's Auxiliary known and loved as the President of the Woman's Missionary Association of the Diocese of Long Island. This Association was organized in December of 1872, being the first Diocesan Branch of the Auxiliary, embracing all departments of its work; and for more than eight years Mrs. Paddock continued its faithful President and head.

Her resignation of that office and departure from her old home, while mourned by her associates, was felt by them to be a yielding of what should be a source of great strength and blessing to the distant Mission to which she was called; while she, with a true forgetting of those things which are behind and reaching forth unto those things which are before, threw herself heart and soul into the work that seemed to lie ready to her hand.

Her most earnest desire was to establish a Hospital within the Mission, and for this establishment she had raised a considerable sum. As she had opportunity, she brought this work before her friends, speaking of her new home and new duties enthusiastically and joyfully as one who had made them really her own.

In the words of one who heard her speaking to members of the Michigan Auxiliary, assembled in Detroit, while listening to her "it seemed simply glorious to be a Missionary Bishop's wife. The long journey was only a continuous ovation. On each side of the railway track were multitudes of ardent

Church-people, Bishops, Rectors, Congregations, Woman's Auxiliaries, all wishing the Missionary party God-speed. Every trunk, by her magic wand, was converted into a Missionary box full of treasures. They did not know just yet where they were to live, and it would be months probably before the Bishop could decide; but the new Episcopal residence would be a palace in the end. No boarding-school so attractive, as that of the extreme Northwestern territory. The hospital they were planning and raising money to build, would be full of beds and voices of comfort. No work so stimulating and fascinating as that of the pioneer Missionary in the Columbia Valley and on the Northern Pacific Slope. As the heroic and high-spirited lady went on with her descriptions and anticipations, condolence turned to congratulation, and the tears which glistened in many eyes were joyful rather than sad."

From such thoughts of active usefulness as her words suggest, we turn again with a feeling of startled surprise to realize the fact that the hand put so unflinchingly to the plough with no thought of drawing back has been withdrawn, and that where the servant's will had been to work, the MASTER'S voice has bidden rest.

But let us hope that to us who know something of the story of that active life, this sudden ceasing of its labors will be not simply the wakening of that questioning "Why?" within our hearts, not only the call to a full resignation to the Will which knows what we cannot understand, but a fresh impetus to do our work faithfully as to God, and more than that, to do what lies in our power to give to that far-off Mission of our Church the strength and support and ready help, which now seem to have been promised it only to be withdrawn.

LETTERS FROM AFRICA.

TO THE PRESIDENT OF THE N. Y. COMMITTEE
ON WORK FOR FOREIGN MISSIONARIES.

CAPE MOUNT, AFRICA,
January 4th, 1881.

DEAR MISS JAY:

The box of Christmas gifts was received the day after New Year. Not long after its arrival, it was relieved of its several packages which were distributed as named. The books were safely delivered. We shall all enjoy them.

Mr. Grubb is delighted and deeply interested in his—"The Influence of Jesus." I would say thanks to our lady friends who were so kind in sending so much to gladden our hearts. I have had many calls from the little Mission boys for my Sunday book. The pictures seem to charm them. It might interest you to hear something of the little folks' Christmas here. We did not have a tree for them, but gave their gifts of tops, handkerchiefs and knives to them Christmas Eve. The same evening Mr. Grubb and I gave a supper to our two little girls and boy that we support separate from the Mission. To this we invited our Christian boys. Christmas morning our little Mission boys were up very early calling out Christmas-day to Mama. They say they do not have any trouble catching Mr. Grubb, but Mama she thinks all the time. It would have done you good to have seen their little faces beaming with joy. Although I was in bed with fever, it was a day of joy and peace to me.

All are well with the exception of Miss Thomas.

With best wishes and love, I am,
Your true friend,

MRS. C. GRUBB.

BASSA, LIBERIA, W. C. A.,
January 12th, 1881.

DEAR LADIES:

Some days ago I found in a box of ordered goods per barque "Liberia" a superfine morocco purse, a Christmas present for me from you ladies. I now write to gratefully acknowledge the receipt of the same, and to return you my cordial thanks for the valued and much appreciated gift. It is simply delightful and heart-cheering to be made sensible in a visible and tangible manner, as in the present case, that one is sometimes kindly remembered by Christian friends far away, who have not seen each other's face in the flesh. The purse is very acceptable, and is already in use. It is one of the useful little things which I have long stood in need of. I had no purse. An old Almanac Pocket-book for 1874, from Bishop Auer as a New Year's gift, served the purpose up to the coming to hand of your gift. I think a great deal of my old Almanac Pocket-book, it was given by my dear old teacher and Bishop, and contains his autograph.

Sincerely yours,
L. L. MONTGOMERY.

LETTERS FROM CHINA.

TO A DIOCESAN OFFICER OF THE MASSACHU-
SETTS AUXILIARY.

ST. JOHN'S COLLEGE, SHANGHAI,
February 2nd, 1881.

DEAR MRS. MORGAN:

. . . . The Bishop and family are in Wuchang this winter and spring, helping Mr. Sayres and Miss Roberts till new Missionaries come to their relief. Mrs. Scherschewsky has found her hands full of work, and as she speaks a language that is understood there, is able to be useful at once, much to her comfort, I imagine.

The Emma Jones School naturally falls to my care somewhat, though Miss Wong, the matron, is so very efficient that, except in the way of a little teaching and the financial matters, I do very little.

A new school-house is contracted for, and will be begun as soon as Chinese New Year festivities admit. And when Mrs. Thomson goes home we expect the two schools, Bridgman Memorial and Emma Jones, will be combined in the new.

LETTER FROM MISS ROBERTS.

WUCHANG, CHINA,
February 8th, 1881.

MY DEAR MISS EMERY:

You mention the hope of Wuchang receiving a trained nurse for the hospital, and since your letter, we have received word that she probably will come—in the future. Well, a year is not long to wait, as time flies here.

The medical work cannot and does not prosper without a head, as it did with one.

The women's ward, which I have never seen and know only by reputation, is closed. But, thanks to Dr. Bunn's efforts and the liberality of the friends he interested, we shall soon have another. The site is already cleared. How proud and happy the Woman's Auxiliary must feel over its noble year's work. You ask are there many in-patients. I have never seen more than three or four, and do not see how more could be accommodated. The women come as out-patients to the men's hospital, but, of course, cannot be taken in. The foreign physician of the London Mission most kindly comes over from Hankow, every Thursday to see the patients, so they are not entirely dependent upon learners. I have been into the hospital several times, not oftener, because I am a woman, and not a married woman, nor a *very* old maiden woman, so they tell me propriety forbids. When, however, the Women's Department is established, I may go and teach and talk to them all I will. Perhaps when the gray hairs come, I may go to the men, too, if needed. I have not yet the ability to teach, but I am trying hard, and can see more progress in the last three months than in the first three. You are very kind in offering sympathy. I trust nothing I have written has seemed to call for it. I would be a poor, cowardly Missionary, were I to complain of a little loneliness, with so many other bright things to make me happy; not the least, my excellent health, and this beautiful weather, of which we have so much. I have reached the conclusion that American children are the worst on the face of the earth, but I did not know it till I had compared them with Chinese children. The Chinese children are so docile, and industrious, and withal, bright, cheerful and contented. I am judging from my girls. Affectionate, they are, too, and ready to be taught. Poor little ones, they sadly need teaching—not because they are bad, but so ignorant. The women in the Church are even more ignorant. There has been great need of women here to work, and no women who had strength for work for so long. Both women and children are now getting instruction from Mrs. Schereschewsky—and Miss Roberts is constantly getting help and comfort from Mrs. Schereschewsky. I fancy, too, Mr. Sayres appreciates having her here. A blessing to the Station I consider her, with

her good judgment and kind thoughtfulness, willing mind and able hand. This is Chinese New Year time and my teacher is away, which explains my having time to write many long delayed letters. If I had a photograph of the old lady, my teacher, I am sure it would interest you. I don't know whether she is a fair sample of a Chinese literary lady—this queer old dame with a false arrangement at the back of her head, intended for hair but really made either of charcoal or plaster blackened over—the latter, I think, after close observation. She heaves a heavy sigh many times through the day, and if a visitor drops in, she with alacrity drops out. She doesn't know a very great deal, and I must very soon find another teacher, and fear it must be a man. I dread the change; the men are so dirty, even the literary gentlemen.

The workmen are singing over their work, the foundation of the church, close beside my house. It reminds me pleasantly of the singing of the Chinese sailors on the Pacific. We are joyfully looking forward to the arrival of the Doctor, a Wuchang Missionary at last; only—he is not here yet.

With love, Very truly yours,
JOSEPHINE H. ROBERTS.

TO A LADY SUPPORTING A SCHOLARSHIP IN
ST. JOHN'S COLLEGE.

SHANGHAI, March 23d, 1881.

DEAR MISS ——— :

Your kind letter of January 29th came duly to hand by last mail.

As to Choo, he is one of the seven students of Theology now under my care. His only lack is any decided ability; all that he can do to make up the lack, he does, and by God's blessing, he may, in the end, be more useful than others who have had more given them. Monday, Wednesday and Friday at 11, his class study the Creeds with me. I dictate headings and proof texts which they note down, one by turn finding and reading them while I add comments. Review questions help to fix the lectures. Wednesday and Friday at 9, we study the Prayer Book; and Tuesday and Thursday Church History at 9, and at 11 with Mr. Thomson, they study the Bible; so that they ought to learn much that will greatly help them when they shall be sent with the Gospel message to their fellow countrymen. We have no more im-

portant work in hand. Pray for us that we may be guided into all truth and kept zealous in our love of it, and live by it as lights in the great darkness around us.

As to Wang Ke Chang, I learn that he entered Duane Hall, aged 11, in 1876, and was at first on the "Syle" Scholarship, but was shortly after transferred to the "Frederick Mason." He is the son of a former pupil of Miss Fay, and both parents were Christians, and his widowed mother was a Bible-reader under Mrs. Thomson until her death. His grandparents and a sister survive, and are all Christians. He too is baptized, and thus all his surroundings favor his onward course. He will enter the next class formed for the Collegiate course, and his studious and good disposition gives the promise of a good future.

The preparatory studies are in Chinese text books except for directly Christian studies; while in the College western learning shares half the day. School work, as you know, must be steady and by slow steps,

and indeed, all our work is of that character. We need not be weary in well-doing, stayed by promises of exceeding graciousness and cheered by the fruit of past years. Already since my return, three Deacons have been added to our native staff, and seven Candidates have passed from the Theological school to work as Catechists, as a proof of their fitness for Holy Orders, say in two years hence.

We mourn the approaching retirement of Mr. Bates through a complete breakdown, owing to weak lungs. He was so earnest, and promised such good scholarship, that our hopes meet a corresponding fall.

We must pray the more earnestly for the right helpers, and that they may bespeedily sent out; for we are too few to do the work we have begun and must continue. Help us in every way you can to the prayers, interest, love and gifts of those about you, and God will reward you manifold.

Very sincerely yours,
WM. J. BOONE.

A LETTER FROM JAPAN.

OSAKA, JAPAN, March 23rd, 1881.

MY DEAR MISS EMERY:

My first impression of Japan was one of deep admiration. Fujiyama, or the "sacred mountain," rising so majestically, a perfect cone, so far above the surrounding hills, and the varying lights chasing each other over its snow capped top; the bluffs covered with scraggy growth, the thatched cottages and quaintly dressed people, all lent charms quite fascinating.

Mr. Woodman met me at the hotel, and afterward took me about the town in a jinrikisha, which mode of travel was very singular and at first, owing to my sympathy for the poor creatures drawing us, quite uncomfortable; but as no one else seemed troubled about it and the men anxious to go for as many hours as possible, I concluded I might as well make myself easy on that score.

Parts of Yokohama are very picturesque, and the view of the bay is fine. The eye is charmed with the variety of scenery. Walk to a bluff near Mr. Woodman's house, overlooking the city and bay; look east and you are delighted with the calm, beautiful sea, stretching to the horizon and studded with little fishing junks; cast your eyes to the right or left, and the temples and the houses greet your view; when weary of these, turn and behold the grandeur of Fujiyama and the smaller mountains.

At Tokio I was kindly received and there stayed three days, on Sunday going to the

Bishop's chapel. Although he spoke entirely in Japanese, I enjoyed watching his earnest manner and the strict attention of the people, who joined heartily in the Service, and sang right well also, though their own singing is dreadful. I think their scale does not exceed five notes.

I enjoyed the trip from Yokohama to Osaka, but was delighted to get here and rest a while. I found every body very well and exceedingly kind. I like Osaka better than either Tokio or Yokohama, though we have not the very grand scenery they have. Yet it is good, and the numerous rivers running through the city, upon which great numbers of boats are constantly passing, make it very charming and healthful. Osaka, as you perhaps know, is called "the Venice of Japan."

I like the school too. The little girls were queer and unattractive looking at first but improved upon acquaintance. I have a class, and find the children bright. The study of Japanese I like very much, but it is difficult. I have just begun to read a very little in the character. I study two hours and a half during the day, and a short time at night.

I will reserve a pretty and affecting story about one of the school-girls, which I have just heard, too late for this letter, for my next, and am, with love,

Yours truly,
BELLE T. MICHIE.